

THE INSTRUCTOR

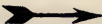
OCTOBER...1940



GEORGE Q. CANNON

First Superintendent of the Deseret Sunday School Union

[See Page 446]



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How is the transfer of children from England to America the fulfillment of prophecy? See page 437

Do you know when and how the Deseret Sunday School Union began?.....
..... The answer is on page 446

What changes have been made in the Genealogical work? Read pp. 442 and 457

Do you find fault much? You will not after reading the article.....on page 441

Can you tell off-hand what the new courses are for 1941?.....
..... page 440 tells you

Have you had your patriarchal blessing? If so, what two things does it tell you?see pages 454, 455

If, after all this, you feel that you need a little relaxation, turn to the Funny Bone page 480



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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Vol. 75

October, 1940

No. 10

THEY SHALL FLEE TO ZION FOR SAFETY

Who has not read of the thousands of refugees fleeing from Old World tyrannies, bloodshed, and chaos to the New World, particularly to the United States? We are not speaking of those who have been coming here during the past hundred and fifty years, but rather of those who have reached our shores during the past few months—Americans who have been in Europe, for one reason or another, over a period of many years, those who have escaped the fate of their countries, and the children who have been transported here by the shipload to escape possible death in England by German bombs.

All this has been prophesied by our modern prophet. In the *Doctrine and Covenants* we read (45:68, 69) "And it shall come to pass among the wicked that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another."

To the place-name Zion there are several meanings. At first it was the region around Independence, Missouri. "In this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints. Wherefore, this is the land of promise, and the place for the City of Zion."

During the early years of the Church, however, a prediction was made, and repeated, that Zion was to be elsewhere. Says one passage, as early as December, 1830, "Zion shall rejoice upon the hills and flourish." And another: "Thou [James Coville] art called to labor in my vineyard, and to build up my Church, and to bring forth Zion, that it may

rejoice upon the hills and flourish." At this time there was no idea, except perhaps in the mind of the Prophet, that the Church would move to the Rocky Mountains.

Later in the Nauvoo period, Joseph Smith declared that "America is Zion." "There has been great discussion," he said in 1844, "in relation to Zion—where it is, and where the gathering of the dispensation is. . . The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from North to South, and is described by the prophets, who declare that it is Zion where the mountain of the Lord should be, and that it should be in the center of the land." (*Teachings*, p. 362.)

Whenever, therefore, people have come to either South or North America to seek a refuge from the troubles of Europe, they have been fulfilling the predictions made by the prophets, particularly that we have quoted from the *Doctrine and Covenants*.

But how long will the Americas remain a place of safety for those who have come here with this in mind? We have a definite answer in revelation for that question, too.

This land has been dedicated to freedom—freedom to do wrong as well as to do right. It was set apart for this end "before the world was." But freedom of choice, in the long run, demands that people will decide to do right and not wrong. If they do wrong, they will inevitably fall; they thus seal their doom. Three peoples have met their downfall on this soil because they chose evil rather than good. They were the generation of Noah, the Jaredites, and the Nephites. And Moroni

tells us that the same fate will overtake whatever nation in modern times that will choose the same course.

His language is: "Behold, this [the land of America] is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other

nations under heaven if they will but serve the God of the land, who is Jesus Christ."

It is optional with those who live in the Americas, then, whether this shall be a safe place to live, or whether the same chaos, bloodshed, and brutality shall sweep down their nations to destruction.

FAITH PROMOTING SKETCHES

X—How I Found the Truth

By Paul Hayes Murphy

Born in Kentucky of Catholic parents, I was baptized and reared in the Catholic Church. Cardinal Hayes performed this rite and gave me my middle name at the time. In the course of events I received a Catholic education. My parents having been blessed with much of this world's goods, I was given the opportunity of a college education, of ample time to study, and of travel. My father, who is now ninety wears old and in good health, furnished me with every opportunity a son could wish for.

Although, however, I had whatever it usually takes to make a young man happy, yet I felt a lack for something that I could not name. I know what it was—a religious conviction. There seemed to be an unexplainable longing for something I never seemed to be able to satisfy. Little did I think that the time would ever come when such a satisfaction as I now feel would be mine. For over eight years before I joined this Church I did not profess the Catholic faith. During this time I constantly carried on carefully planned studies of Catholicism and other faiths. Especially did I study those in my own town of Bowling Green, with a view to finding out which of them appealed to me most.

One time, when I was en route to Washington, D. C., I happened to meet Elders B. H. Roberts and Charles A. Callis. Brother Callis was then president of the Southern States Mission. If I remember correctly, they were on their way to Brooklyn, New York. After talking with them about religion during this journey, I was confident that I was on the right path, the path I had longed to find. Later these elders sent me some literature on

Mormonism, which I read carefully. It was not long after this that I made my decision to join the Church. I was baptized in February, 1933. This gave me the peace of mind for which I had yearned.

Soon after this my father was informed that he had a Mormon in his family. He was very much displeased. I was given the alternative of either giving up my new faith or my family and home. I chose to give up my home. Since then my father and I have become reconciled. I accord to him the right to be a Catholic, and he allows me the right to be a Latter-day Saint. We both try to be tolerant—and are—toward each other.

The contrast between my former belief in communion and confession, which I now considered intricate and difficult, and the idea of present revelation and the simple ordinance of the Lord's Supper, was so great as to impress me very much. And I was also impressed deeply by the doctrine of salvation for the dead and the idea that all worthy men might have priesthood, instead of only a few.

I have every reason to be thankful and happy. I was born of "goodly parents;" they gave me a good education, with other opportunities in life; and now I have accepted the gospel of Jesus Christ. I am firm as the Rock of Gibraltar in my faith, and I am glad that I had the courage of my conviction. I am grateful to my heavenly Father for leading me to accept the Truth on that cold February morning, seven years ago, and I shall never forget the consolation that came to me at that time. May He continue to bless and guide me, so that I may keep His commandments and serve my fellow men.



"SUFFER THE LITTLE CHILDREN"

Not long ago a highly intelligent and observant woman, a wife and mother, remarked to the author, "I always feel sorry for little children, because they have to take whatever we grownups give them."

Perhaps everyone who is either a teacher or a parent, especially a thoughtful parent, has experienced this feeling, and the impression is apt to deepen as one grows older and observes the relations between our little folk and adults—in the home, in the schoolroom, and elsewhere. It must have been an idea like this that led Jesus to make that understanding and sympathetic observation, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"Every spirit of man," says an illuminating sentence in the *Doctrine and Covenants*, "was innocent in the beginning." The poet Wordsworth probably sensed this fact when, in his "Ode on Immortality," he spoke of heaven lying about us in our infancy and of the growing boy traveling farther and father from the East, till the light grows into that of common day. This innocence "in the beginning," coupled with the innocence of childhood, is why, as we are told in another revelation to Joseph Smith, "little children are redeemed from the foundations of the world through mine only Begotten; wherefore they cannot sin, for power is not given unto Satan to tempt [them], until they begin to become accountable before me."

How is it that "little children" lose their innocence and become subject to temptations, to the power of evil, and are required to be baptized for the remission of sins?

The author once was witness to a diminutive scene that furnishes a clue to the situation. A boy of three was playing innocently in his back yard, when another boy, who was perhaps five, said, "Come here, Willie. Do you want some candy?" Willie, of course, went up to the boy, who thereupon took his hand from behind him and threw a quantity of dust into Willie's big, open brown eyes. Later I saw Willie practice this same heartless trick upon a boy his junior.

Usually it is the older persons, the adults, the sophisticated who initiate our innocents into the quileful life, who teach them to "look out." Children are very observant. They take their cue from their elders. Much of their thinking, their language, and their conduct is due to what they see and hear around them. Do we shout at them? They soon learn to shout back at us. If we are unkind, impolite, inconsiderate, unjust, cruel to them, they are unkind, impolite, in-

siderate, unjust, cruel to us in return. And the reverse of this is true.

What an inestimable blessing it is for a child to be brought up in a home where "love abounds"! Not that sort of love that finds expression in what is known as palaver, but the kind of which the Apostle speaks in his letter to the Corinthians. "Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out." (American Translation.) Such is the atmosphere in which every child should grow up—the atmosphere of the home, of the school, of the church.

The absolute innocence of childhood and its utter dependence upon the adults, places a burden of responsibility upon us that is likely to weigh us down—if we are understanding and sensitive at all. This is especially true of parents. The responsibility, in our Church, was put upon fathers and mothers by our Lord himself. As early as November, 1831, when the Church was not yet two years old, He said "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, *the sin be upon the heads of the parents.*"

A child who has faith, who knows what to do when he is wrong, and who is responsive to the promptings of the Holy Ghost (for these are, after all, the cardinal truths of religion), has the power to mold his life in accordance with the ideal set down by Christ.

But the child, thus atmospherized in truth, will in turn bring a creative influence on its elders. Of all the potent forces in human life that make for righteousness, none is more formative, redeeming than that of a little child. This powerful influence, however, is apt to be in another direction, certainly after a while, if a wholesome environment is not created for the child when it is most open to influences for good.

In the Sunday School and in the classroom the same atmosphere of love should prevail. For often, when it does, the pupils remember the teacher all through their lives and are influenced by what he or she may have said. Here is a chance for an immortality for which every true teacher yearns.

"Suffer the little children to come unto me."

THE DESERET SUNDAY SCHOOL UNION

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

OBJECTIVES OF SUNDAY SCHOOL COURSES OF STUDY

General Aim:

To help to the utmost all members to become Latter-day Saints in the fullest and truest sense of that term.

To become such a Latter-day Saint means that one must.

1. Develop faith in God, the Father, in His Son, Jesus Christ, our Savior, in the Holy Ghost and in the plan of salvation revealed to man through Jesus Christ and through the Spirit of Truth whom Jesus sent, and restored to the earth through the Prophet Joseph Smith.

2. Develop a determination to consecrate his time, his abilities and his possessions to the perfection of the Kingdom of God on the earth and to help him to form habits which will realize this consecration.

3. Develop a realization that the Kingdom of God on earth means the practice of universal brotherly love, the elimination of all selfishness, and the furthering of actions, both individual and social, that are for the highest and most lasting good of all.

It follows that peace and righteousness will prevail on earth and mankind will be prepared for the joys of the life to come.

Departmental Objectives:

1. The courses of study of the departments for children nine years of age and younger should promote the development of the primary concepts of the Kingdom of God, personal qualities and habits which the individual must possess and the preparation which each must make to be worthy of membership therein.

2. The course of study for the department for children 10 and 11 years of age should build upon and add to this foundation with special attention to preparing the new members of the Church for active responsibility therein.

3. The courses of study of the departments for young people 12 to 18 years of age should lead the individual to explore the Church, and the principles of the Gospel with a view to deepening his understanding of them and of discovering their application to his life and his active responsibility in the Church.

4. The genealogical training course should help to develop interests and skills necessary to the doing of accurate and efficient genealogical and temple work.

5. The course in the Gospel Message, (formerly Missionary Training) department should:

- Lead members of the class to a deep conviction and to spiritual experiences which will result in a growing testimony of the gospel.
- Develop a desire to share the blessings of the Gospel with others, and to teach it through precept and example at home and abroad.
- Acquaint prospective missionaries with means and methods of helping others to share in the blessings of the Gospel.

6. The Gospel Doctrine courses should emphasize the special opportunities and responsibilities which adults have to apply Gospel principles to the betterment of home and community conditions and to the salvation of the living and the dead.

THE NEW COURSES OF STUDY

Attention is called to the study schedule for the year 1941, printed on page 446.

It is suggested that both officers and teachers, especially officers, read it very carefully. Particular attention should be given to the genealogical course, which is now included in our Sunday School studies.

In the next issue of *The Instructor* there will appear a reassignment of the General Board members to the various departments. This same reassignment should be made, also, in the Stake boards of the Sunday Schools. Then, too, in the November issue of *The Instructor* there will appear the lesson material for January, 1941, and thereafter monthly, as in the past so that the teachers may know what they are expected to present next year. This will constitute the basis for the reassignment of your board members. The lessons will appear as during the present year, in manuals, for most of the departments.

A comparison of this chart with the courses of study during the last three quarters of a century will show the vast strides our schools have made during this time. The size of the Sunday School organization is now beyond anything its founders could have imagined, and the courses have grown proportionately in extent, number, and depth.

It is a very great organization to which we belong.

FAULT-FINDING

By J. C.

There is no means used by the adversary of righteousness, with greater effect to destroy peace and confidence, than that of stirring up people to watch and scrutinize the failings of human nature. As long as people will allow themselves to be governed by this feeling, they will have all the work they are able to attend to, and more too.

By the purpose and decree of heaven, it became imperative at the first, and it still remains so, that man should taste the bitter and the sweet, and know the good and the evil; and our agency and nature are such that we can foster or restrain the one or the other to the ends that will either justify or condemn us.

The enemy understands this, and he also knows that if he can influence man to trump

the failings of his fellows and hold them forth to scrutiny and ridicule, he has gained a very potent weapon with which to sever and destroy love, peace and confidence.

But, aside from this aspect of the matter, man has but a slim pretext for the pursuit of the evil in question. If those who make it a specialty to be always on the alert for faults, were blameless themselves, then they might, with some grace, put themselves forward as judges and critics; but the fact that all are fallible, and more or less imperfect, renders it obvious that no one can consistently or conscientiously malign the common weaknesses of humanity.

There is plenty of profitable, legitimate work for all to do in this world, without resorting to abuse and scandal; and, although people listen to the tale-bearer, it is often a painful task to do so. Although some may not have the moral stamina to rebuke such persons, they seldom fail to condemn them in their hearts as wicked and hurtful. People will say of such: "Well, he is always finding fault with somebody; no doubt he draws me over the coals, too, at times;" and thus they become fit subjects for public censure and scorn.

If the time wasted in fault-finding were devoted to the more charitable work of looking at, and speaking of, the good qualities of people, a great many good things could be ascertained concerning them, and a far better spirit produced.

There is no surer sign of the lack of the spirit of God in a person, than to hear him always trying to blacken the character of somebody, and no one having that charity which the gospel bestows, will sanction or tolerate such a spirit.

One is doing extra well if he minds his own business and properly attends to his own affairs. If some can do more than this, let them aim to do it to profit somebody or something, for certain it is that society does not require their assistance in finding fault. There are altogether too many in the business already. It is strange that this should be so, seeing that it is one of the very worst paying businesses; but, when we consider that there are some who are always unwise under the very best teaching, it must be to this class that they belong.

It would be vastly better for all, if, instead of finding fault too much, we would kindly cover up the little flaws of each other with charity's comforting mantle, and meekly advise rather than cruelly expose.—*Selected.*



THREE NEW BOARD MEMBERS

Three new members have been added to the General Board of the Sunday Schools. They are A. William Lund, Joseph Christensen, and Archibald F. Bennett. This addition, as suggested in the August *Instructor*,



A. WILLIAM LUND

was made necessary by the creation of a department in genealogical work. The three brethren now members of the Board have been for many years on the directorate of the Genealogical Society of Utah.

Since sketches of these brethren have appeared on several occasions in our publica-



ARCHIBALD F. BENNETT

tions, it is not necessary to give the usual data about them. However, there are items about each that will no doubt prove interesting to our workers.

Brother Lund is at present, and has been for many years, Assistant Church Historian. This is in line with his life-long interest—books and the history of the Church. There are few, if any, books in the Church Historian's Library, in the Church Office Building, that Brother Lund cannot lay his hand on, or indeed items of information within the books themselves. By nature he is genial, kindly, and a lover of people—a trait which may have been cultivated by, if not derived from, his liking for athletics.

Brother Christensen has been a recorder in the Salt Lake Temple since 1904. He was at one time the bishop of the Tenth Ward. Before that he was a Sunday School super-



JOSEPH CHRISTENSEN

intendent—an office which undoubtedly paved the way to his bishopric. The older members there will tell you that he made an ideal bishop. This was partly due to his great love for people, especially children and young folks, his deep sympathetic nature, and his orderly way of life. During all his adult years, too, he has been devoted to work for the dead.

Brother Bennett's character—in part at least—may best be shown by an incident in

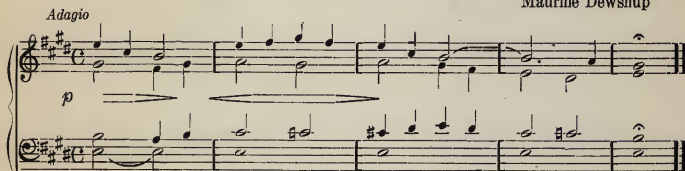
his life. With seven other Mormon boys from Canada, he went to World War No. I. "Over there" these young men, having permission, went to London. While there, they attended a meeting of the Saints in that great city. They were called upon to speak. Elder Bennett referred, rather casually, to the fact that all eight had thus far kept the Word of Wisdom strictly. Before the close of the meeting, the president of the Conference said to the boys: "If you will keep the command-

ments of God, especially the Word of Wisdom, I promise you in the name of the Lord that you shall return to your homes alive and well!" This promise was literally fulfilled, although the dangers of trench-warfare were many and great.

Not only in their particular field of genealogical work, but elsewhere, too, these brethren will be helpful in the Sunday School work.

PRELUDE

Maurine Dewsnup

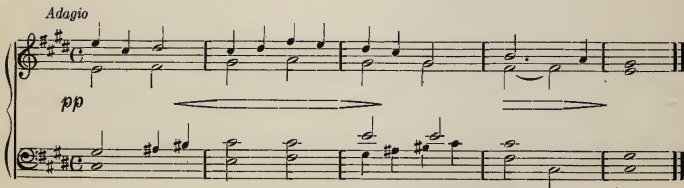


SACRAMENT GEM FOR DECEMBER, 1940

(Latter-day Saint Hymns, No. 20, Stanza 3)

Prepare our minds that we may see
The beauties of Thy grace;
Salvation purchased on that tree
For all who seek Thy face.

POSTLUDE



COURSES OF STUDY FOR DEPARTMENTS OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, 1941

DEPARTMENTS	AGES	TEXTS	SUBJECT MATTER
Cradle Roll	Under 4 years	Teacher's Text of Lesson Materials	Selected simple stories and activities from nature, the Bible, Book of Mormon and Church History. Lesson themes in these departments will be uniform for month and each Sunday, but stories, activities and enrichment will differ for each department and age.
Kindergarten	4 and 5 years	Teacher's Text of Lesson Materials	
Primary	6 and 7 years	Teacher's Text of Lesson Materials	
First Intermediate	8 and 9 years	Pupils' Sunday School Lesson Manual	First year:—Elementary principles of Gospel and good character for new members. Second year:—Children's Church History, featuring pioneer life and people.
Second Intermediate	10 and 11 years	Pupils' Lesson Manual and Old Testament and Book of Mormon	First Year:—Stories of character, gospel principles, genealogy and priesthood from the Old Testament. Second year:—Same from the Book of Mormon.
Juniors	12 and 13 years	Pupils' Lesson Manual and New Testament and Church History	First year:—The Life of Christ. Second year:—History of the Restored Church.
Advanced Juniors	14 years	Pupils' Lesson Manual and Standard Works of the Church	Every year:—The Church of Christ—A study of the Church in the time of Christ, for Jews, for Gentiles, in Ancient America and the restored Church in the modern world.
Seniors	15 and 16 years	Pupils' Lesson Manual and the Standard Works of the Church	First year: The Restored Church at work—A study of the Gospel for the living and for the dead. Second year:—The Scriptures of the Church. (An appreciation course.)
Advanced Seniors	17 and 18 years	Pupils' Lesson Manual and the Standard Works of the Church	First year:—Religious frontiers and problems of Latter-day Saint Youth. Second year:—A review course in the principles of the Gospel.
Gospel Message (formerly Missionary Training)	19 and 20 years, prospective missionaries and young elders	Pupils' Lesson Manual and the Standard Works of the Church	A two year course in the principles of the Gospel and methods for missionaries.
Genealogical Training	Interested persons over 18 years	Pupils' Lesson Manual and the Standard Works of the Church	One year course. Practical principles of genealogical research and record keeping. An elective course.
Gospel Doctrine	Adults and Melchizedek Priesthood	Lesson Manual and the Standard Works of the Church	Fundamental problems of life and the Gospel. A progressive series of courses with change of subject matter each year.
Teacher Training	Selected students over 20 years of age	"Teaching as the Direction of Activities" and "A Study Guide"	Exploratory, beginning and intermediate courses in teaching the Gospel. Runs concurrent with the day school year.



SECRETARIES



Albert Hamer Reiser, General Secretary

STATISTICS OF NEW CLASSES

As new classes are organized secretaries have the task of gathering accurate statistics and of making adequate reports.

The genealogical training classes starting this month needs a class roll book. The statistical section in the minute book for the rest of the year will need to be interlined to permit of reporting the statistics of the enrollment and attendance of this class.

Likewise the monthly report forms used for the rest of the year will have to be interlined to report the new statistics.

Information about this class will be eagerly sought by the general office until the annual report provides a summary at the end of the year.

The secretary, looking forward to the making of the annual report, will take care to

keep the roll and other records of this class in good shape so the report can be completely compiled with promptness.

The monthly reports for 1941 will be completely revised to provide for all the new courses. The reports will be simple. If compiled from week to week, the work will be easy.

Because new courses and departments will be set up in 1941 the monthly reports will be watched with greater and greater interest. Stake and general boards will use the information from these reports to check and observe the extent and trend of the new classes.

Starting a new program is always attended by an important period of transition, during which accurate and complete information is useful. Secretaries are asked therefore to take extraordinary care in recording and reporting the new classes.



LIBRARIES



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper, Wendell J. Ashton

THE MINIMUM SUNDAY SCHOOL LIBRARY

Some time ago *The Instructor* urged the necessity for a minimum library in the Sunday School. What did you do about the suggestion? Have you any more books now than you had before, and, if so, what kind of books did you get?

This matter is so important that we are making another suggestion in the same line.

Every ward Sunday School library should have (a) a Bible, a *Book of Mormon*, a *Doctrine and Covenants*, a *Pearl of Great Price*; (b) a history of the Church, either a one-volume work or, preferably, the *History* by the Prophet himself in six volumes; (c) the *Dictionary of the Book of Mormon*, by George Reynolds and the *Doctrine and Covenants Commentary*, by Smith and Sjodahl, and a commentary on the Bible, for instance Dummelow's one-volume *Commentary*, which may be used for the setting of the Old and the New Testament.

Then there are certain charts and maps,

which should be available to the teachers in every school—a map on the travels of Jesus, one on the travels of Paul, one on the Palestine of the New Testament times, and one on the migrations of the modern Church from New York to the Great Salt Lake, especially the trek of the Mormon people from Illinois to what is now Utah. There is a chart, also, of the *Book of Mormon*, by Reynolds, which shows, in varied colors, the Nephite and the Lamanite history, with dates of that history paralleling those in European history of the same periods. It is invaluable to whoever teaches the Nephite Record.

The occasion for this renewal of a minimum library for the Sunday School is that, as shown on another page of this issue of *The Instructor*, there is a rearrangement, a recasting, of the whole Sunday School courses of study on a different basis from that heretofore used. The librarians should study this chart very carefully, with a view to ascertaining the new needs of the teachers of these courses and with a view, if possible,

of somehow supplying these needs in new purchases of reference works and maps.

It is too much to ask each teacher to supply himself with the reference works for his classes, although many teachers do just that. This is what the Sunday School library is for. The librarians should therefore see, as soon as possible, what can be done to furnish the teachers with whatever they may need in the presentation of the new courses.

Where the librarian is to obtain the necessary funds to do what is asked here, is a problem for each librarian to solve for himself. It is worth tackling, however, if one is to be a real librarian.

A LOCAL HISTORY

History of the Big Horn Basin is the title of a book by Charles A. Welch. It issues from the press of the Deseret News, Salt Lake City.

While this work is of interest primarily to the people living, or who have lived, in the Big Horn Basin, it will prove a valuable source of information to the future historians of Wyoming. In addition, there are many interesting stories and biographical sketches. It has many illustrations of persons and scenes.

The author himself is a pioneer. He was among the first to go into the Basin. Moreover, he is also a writer of verse, a number of selections being included in this History.

"HIS MANY MANSIONS"

That is the title of a book just published by the Greystone Press, New York. It is by Rulon S. Howells, Bishop of the Eighteenth Ward South, Salt Lake City, and former president of the Brazelton Missions.

The work, as the author himself says in his Preface, aims "to let various authorities representing different denominations have the opportunity of presenting their own sect's interpretation side by side so that anyone can with little study see their likenesses and differences, thus gaining a complete picture of Christian Religion."

Thus we have a bird's-eye view of the Adventist, the Baptist, the Church of Christ, Scientist, the Latter-day Saint, the Congregational, the Disciples of Christ, the Eastern and Western Catholic, the Episcopal, the Lutheran, the Methodist, the Presbyterian, and the Unitarian faith. Dr. ohn A. Widtsoe writes the chapter on the Mormon Church.

His Many Mansions should be welcomed by those who wish to make a comparison of Christian Churches.

THE COVER PICTURE

George Q. Cannon—Our First Superintendent

On the cover of *The Instructor* for this month is a representation of the late President George Q. Cannon, whose name is associated with that of the Latter-day Saint Sunday School in two capacities. He was the founder of *The Juvenile Instructor*, now *The Instructor*, and the first general superintendent of the organization.

When the Sunday Schools were first instituted in our Church, they were independent, each going its own way, according to the wisdom of the local officers. But in 1867, it was thought that there should be some organization to bind these together and to direct the movement. This group of men was called the "Parent Sunday School Union," and it was presided over by Elder George Q. Can-

non, who had been chosen by President Young to be "president" of the Sunday Schools, acting without counselors.

Later the "Parent Sunday School Union" became the "Deseret Sunday School Union." This became active from then on, particularly after the year 1872, when the "Parent" became the Deseret Union. Of all the men connected with the Sunday Schools in a general capacity prior to 1879, only four are now alive. They are President Heber J. Grant, John M. Whitaker, Superintendent George D. Pyper, and John M. Mills.

The name of President George Q. Cannon, however, will always remain as one of the corner stones of the Sunday School movement in our Church.



UNION MEETINGS



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

Theme for 1940:

THE PARABLES OF OUR SAVIOR

XI. The Children in the Market Place.
Matthew XX:1-16.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

And he went out about the third hour, and saw others standing idle in the marketplace,

And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

And when they received it, they murmured against the good man of the house,

Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

Take that thine is, and go thy way: I will give unto this last, even as unto thee.

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

So the last shall be first, and the first last: for many be called but few chosen.

Procedure:

1. Read aloud the selection:
2. The speaker should make the twentieth-

century application. The above passage teaches a social lesson. When the fortunate landlord, the man of means, went out in the early morning to hire laborers, he sent those who were assembled into the vineyard. When he went out again at the third hour, he saw others "standing idle in the marketplace" and sent them into the vineyard. This he repeated at the sixth and the ninth hour, and when he went out about the eleventh hour, he found others idle. When he asked, "Why stand ye here all the day idle?" They answered, "Because no man hath hired us." They were then told, "Go ye also into the vineyard; and whatsoever is right, that shall ye receive." At the end of the day, every man received a penny.

Is the Church Welfare plan related to this parable? How? Does the Church have a social responsibility?

In *The Religion Worth Having*, Professor Thomas Nixon Carver said, "If religion were practical, a real factor in the social and economic development of the community, we could no more help becoming advocates of that form of religion which seemed to us best calculated to promote the progress of the world than we can now help being partisans of that form of government, or that political policy, which we think best suited to the same end. When the time comes, which God forefend, that government is looked upon as of no use except to furnish pastime and amusements to politicians, it will become as bad form to show political interest and fervor as it is now to show religious interest and fervor. Contrariwise, when the time comes that religion is regarded as having as much use as politicians, it will seem as natural and as good taste, to show religious enthusiasm as it is now to show political enthusiasm."

Is Mormonism a religion worth having? What has been its record? What is its present status? What is its future?

3. Sing No. 126, "Zion Stands With Hills Surrounded."

Departmental Sessions:

Recall the stress throughout the year on *Outcomes*. Are your Sunday School lessons making Zion a better place in which to live? Are the lessons stressing improvements in Zion? Are the lessons stressing the social responsibility of the Church? Are there *projects* within the range of the class members?

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham, Gerrit de Jong and Wallace F. Bennett

Songs to be studied in the November Union Meetings and to be practiced in the Sunday Schools during the month of December:

No. 98, "Come, Let Us Anew".

No. 265, "Kind Words Are Sweet Tones of the Heart".

Text:

George D. Pyper, *Stories of Latter-day Saint Hymns*.

COME LET US ANEW

The Sunday School congregations will appreciate an opportunity to learn more about the author and composer of this song at this time of the year, for it has proved popular as a New Year's song for over a century. A sketch of the life of the author, Charles Wesley, is found on page 78 of our text for this year. Unfortunately, little is known about James Lucas who wrote the tune which goes by his name and dates back to 1805.

Be sure to help our singing congregations to work out a thorough understanding of the thoughts contained in this hymn. Those who fail to grasp the deep significance of these words lose much.

KIND WORDS ARE SWEET TONES OF THE HEART

Brother Townsend's best sermon, with power to stop the gossiping tongues of the people of his community, and actually producing a kindler feeling in the town where he lived, was set to music by Ebenezer Beesley. This musical setting falls into three parts: eight measures of solo work in the key of A flat major, eight measures of solo work in the key of F minor, and then the chorus,

which returns to the key of A flat major. It is suggested that part of the congregation, say the men, be asked to sing the first solo, the women the second solo, and the entire congregation the chorus. Try this arrangement, or any other you would prefer, in an effort to make the rendition of this song more appealing.

If you have not already done so in connection with previous songs practiced, acquaint your audience with the life and works of our beloved pioneer composer Ebenezer Beesley. His life's sketch is found on pages 114 and 115 of the text we have been studying this year.

CHURCH HYMN SINGING PROJECT

For December the General Church Music Committee has asked that we use No. 187 in the *Latter-day Saint Hymns*, "From Greenland's Icy Mountain."

It would be well for all of us to bear in mind all the hymns that have been used this year in the church hymn singing project, so that we can make good use of them while they are still fresh in the minds of those who attend our services. To this end we submit the numbers and titles of all hymns assigned this year.

- 113, Glory To God On High.
- 50, God Moves in a Mysterious Way.
- 283, Earth With Her Ten Thousand Flowers.
- 13, The Happy Day Has Rolled On.
- 345, Great God, To Thee My Evening Song.
- 332, The Gospel Standard High Is Raised.
- 235, Before Jehovah's Glorious Throne.
- 187, From Greenland's Icy Mountain.

MARCHING

Sunday School songs and music should be selected for their musical beauty, the songs for their poetic content and enrichment value to the Sunday School. Songs and music should be appropriate for all occasions.

CHRISTMAS NIGHT

LADIES' TRIO

Inez R. Preece

Inez Jean Preece

1. Christ-mas night, when the snow is gent-ly fall-ing, Christ-mas night, the stars shone all a - round,
 Christ-mas night, the heav-ens told a stor-y— On this night, to shep-herds on the ground—
 2. Christ-mas night, God's gift, His Son was giv-ing, Christ-mas night, to man-kind here on earth—
 Christ-mas night, sweet Christ-like spir-it bring-ing, Glor-ious night! in ra-diant splen-dor shine!

On this night the voice of an-gels call-ing, "O'er all the earth let love a - bound."
 Hallowed light, the an-gels song of glo-ry "Peace, good will in your hearts be found."
 On this night we know real joy in liv-ing, Give—and our hearts feel the soul's true worth.
 Hal-lowed night, join heav'n-ly choirs in sing-ing "Glory to God!"—wondrous song di-vine!

CHORUS

Christ-mas night, ho - ly night, With peace and joy our songs we sing—

On this night, ho - ly light, For - ev - er praise our Sav - ior King!

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Frank K. Seegmiller, Albert Hamer Reiser, M. Lynn Bennion and Earl J. Glade

METHODS OF TEACHING

Lesson 5. For November 3, 1940

Though no assignments were suggested in advance for this lesson, the teacher is at liberty, of course, to make any desired.

If no assignments are made it may be advantageous to conduct this session as a demonstration of how to teach a lesson when no preparation has been made by pupils beforehand. This would be typical of far too many Sunday School situations. Though the practice should not be encouraged, beginning teachers need to know what to do to avoid it and what emergency methods the teacher may use to turn a threat of failure into success.

The situation puts a heavier load upon the teacher and increases the need for fruitful teacher activities, which will motivate gainful pupil activity in the class.

The purpose of this lesson is to enable the pupil to gain an overview of various methods of teaching. With the purpose of conducting a period of supervised study in the class today, give each pupil one of the following questions and the task of finding the answer by reading the *Study Guide*, pages 7 to 9 and the specific references accompanying each question:

1. Under what conditions might the "recitation-discussion" method produce satisfactory results? References: *Guide*, pp. 9 and 10. Wahlquist: *Teaching as the Direction of Activities*, pages 52 and 58, especially 52, 54 and 55.

2. Under what conditions can the "lecture" method be defended as an effective method of teaching? References: *Guide*, pages 11 and 12. Wahlquist: pages 60 to 65. Especially 60, 61, 62, and 63.

3. What should a teacher do to insure success in the use of the "story telling" method of teaching? References: *Guide*, pages 12, 13. Wahlquist: 68 to 75.

4. What are the essential features of the problem-project method? References: *Guide*, pp. 13 and 14. Wahlquist: 77 to 82.

5. When is a "socialized recitation" most likely to succeed? References: *Guide*, pp. 14-15. Wahlquist, pp. 85 to 89.

6. Name (a) five "methods of teaching, (b) four "facilities" of teaching, (c) three "tools" of teaching, and explain the relation of each to the other. References: *Guide*,

pages 7 and 8. Wahlquist, scan pages 52 to 131.

After the period of supervised study and research allow each one to report and invite members of the class to ask questions and add criticism and comment.

The teacher will, of course, have questions, and a summarizing analysis to complete the overview.

Assignment for Lesson 6:

Assign members of the class to report on the following topics in 3-minute talks:

1. When the "recitation-discussion" method will fail.

2. Appropriate "teacher activities" when the recitation discussion method is used.

3. Evidences of an effective "recitation-discussion" method.

4. When the "recitation - discussion" method should succeed.

References: Use the *Study Guide* and *Teaching as the Direction of Activities*. See additional references there.

THE RECITATION-DISCUSSION METHOD

Lesson 6. For November 10, 1940

As each of the topics suggested above is given allow opportunity for questions and comments. Have a short list of questions to ask the pupil reporting and another list to ask the class. These questions should demonstrate how the recitation-discussion method can promote repetition and expression, correct error and suggest new ideas.

Make a summary on the blackboard of the merits and weaknesses of this method. In a four column arrangement, numbered from left to right, list in column 2, under "Merits" all the good points about the method; in column 3, list under "Weaknesses" all the disadvantages; in column 1, under "How to Secure" list suggestions for right preparation and use of the method and in column 4, under "How to Avoid," list suggestions on what not to do when using this method.

The noting of these very points may be assigned in advance to the class. They should be reminded to be watchful for them as the reports are being given and when the questions and discussions follow. This is an appropriate activity for all pupils. Pupils

can do the blackboard work either concurrently with the reporting and discussions or after, whichever the teacher thinks will be least disturbing and most effective.

Assignments for Lesson 7:

Remind pupils accepting these assignments that their reports are in fact short lectures and should exemplify the desirable features of the "lecture" method. Assign the following to be given as four-minute lectures:

1. Abuses of the Lecture Method.
2. Legitimate Uses of the Lecture Method.
3. Characteristics of a good Lecture.
4. Aids to Effective Lecturing—A demonstration.

References: Remember the *Study Guide* and Wahlquist—*Teaching as the Direction of Activities*.

THE LECTURE METHOD

Lesson 7. For November 17, 1940

Consider using the blackboard method of summarizing and fixing the points brought out in the assignments to be given today and by the discussions which follow. Urge the members of the class to take careful notes.

The columns on the blackboard, this time—under the general caption—The Lecture Method—might be: (1) Abuses (2) Legitimate Uses, (3) Earmarks of a Good Lecture. (4) A Lecture is helped by: (Aids).

Assignments for Lesson 8:

(1) To the teacher a four-minute lecture on "The Purpose and Technique of Effective Criticism."

The purpose of this assignment is to condition the members of the class for the discussions and criticisms of stories which they are to tell next time.

2. After cautioning each person, who is assigned to tell one of the following stories, first to read and apply suggestions in *The Study Guide* and in chapter V of *Teaching as the Direction of Activities*, assign these stories to be told to the class as the person assigned thinks they should be told to the pupils of the age level indicated:

- a. The Birth of Jesus (to children six years of age and younger).
- b. Joseph Smith's Prayer was Answered (to boys and girls 12 to 15 years of age).
- c. The Good Samaritan (to young people 17 to 20 years old).
- d. The Conversion of Saul (to a Gospel Doctrine class).

3. A five-minute lecture by a pupil. Subject: What Makes a Story Good for Sunday School Teaching purposes?

4. Appoint four committees of at least two

members each to prepare a list of five stories available from the following sources:

- a. The Book of Mormon.
- b. The Old Testament.
- c. The New Testament.
- d. Church History.

THE STORY TELLING METHOD

Lesson 8. For November 24, 1940

The teacher should open this class period with a well timed and prepared four-minute lecture on "The Purpose and Technique of Effective Criticism."

Introduce the story telling period with the direction to the members of the class to listen to the stories with the purpose of noting all possible praiseworthy points about the structure and manner of telling them.

Have each story teller, before he begins the story, tell the age level for which the story is intended and the purpose hoped to be accomplished by telling the story.

Have each story told. The teacher should decide whether to have discussion and criticism of each story follow the telling immediately or to reserve all comment until after all stories have been told.

If the latter is decided upon, have the five-minute lecture given on the subject "What Makes a Story Good for Sunday School Teaching Purpose," as a beginning to the period of comment and criticism. Otherwise, have this lecture given near the end of the period by way of summary.

Give the committees on lists of stories, opportunity to report and call their attention to the fact that their assignment is a continuing one, which they will be expected to report upon in January when the Distinctive Gospel Principles are studied.

Assignments for Lesson 9:

Prospective teachers at this point in this course will have enough questions and problems to give them an immediate interest in and application of the problem-project method of teaching. Use the assignment-making time to lay the foundation for the planning of a project toward the development of which every member of the class can contribute.

First let the members of the class select a problem of teaching which they would like to attempt to solve. The teacher may suggest a few. Consider the following: How to Enlarge My Vocabulary. How to Improve My Memory. How to Become a Good Story Teller. A Good System of Note Taking. How to Develop a File of Good Stories, Pictures and Clippings for Teaching Purposes. A Self-Rating Chart for Teachers. How to Recognize Academic, Symbolic and

Real Life Problems for Teaching Purposes.

Having selected the problem, divide it into convenient smaller parts. Assign each part to a committee of two or more pupils to explore, master and report upon.

Members of the class will be lacking in experience with academic, symbolic and real life problems adapted to Sunday School age levels. The teacher should prepare a short talk to introduce them to this subject. The talk should be well illustrated with concrete, practical examples for various levels.

References: Use the *Study Guide*, pages 13 and 14, *Teaching as the Direction of Activities* and references suggested therein.

THE PROBLEM-PROJECT METHOD

Lesson 9. For December 1, 1940

Set up the class room with every possible convenience for the effective launching of the class into the solving of the problem selected for this period. With the help of the members of the class assemble the materials, books, blackboard, paper.

Have reports on each part in order. Allow for questions and comments. Arrange factors in the solution of the problem in an orderly fashion to facilitate solution. Aim for participation of every member. Be sure that every member takes away a clear understanding of the solution arrived at.

It is important that these prospective teachers recognize academic, symbolic and real life problems and have some understanding of the importance of the age level conditions and settings out of which these most naturally arise. This is the teacher's contribution to a clearer understanding of the nature and importance of the method.

Assignments for Lesson 10:

To set up a situation for the interesting and effective demonstration of the socialized recitation have the class constitute itself today as a board of supervisors to which has been assigned the task of deciding to what degree the socialized recitation method should be recommended for use in Latter-day Saint Sunday Schools.

Assign one "supervisor" to explain to the group at the next meeting what the "socialized recitation" method should attempt to do.

Assign another to suggest appropriate activities for socialized recitations in L. D. S. Sunday Schools.

Assign another member to point out the dangers and disadvantages involved in using this method in L. D. S. Sunday Schools.

Assign another to suggest in which departments the method should be effective.

Make a general assignment to others to

come to the meeting of the board next week prepared to suggest how to handle specific situations which may arise in a socialized recitation, such as where one person attempts to monopolize the time; or someone "shows off"; a sharp difference of opinion arises.

References: *Guide*, pages 14-15. Wahlquist: pages 85 to 93.

THE SOCIALIZED RECITATION

Lesson 10. For December 8, 1940

Before the class meets for this lesson the teacher should meet with a committee chairman and assign participants. Together they should work out the program of procedure. The room arrangement and conveniences should be planned and the work planned assigned. The program of procedure should include the order in which the reports are to be made, and discussion period.

The teacher's purpose in this session should be (1) to see that the students' plan of action goes through satisfactorily (2) to motivate every participant to do his very best (3) to see that every member of the class participates in some way.

Assignments for Lesson 11:

Divide members of the class in committees of two or more (depending upon the size of the class); assign each committee to one of the ten subjects listed in the *Study Guide* as the *Fundamentals of Mormonism* treated by Dr. Merrill in his special articles written for the General Board, the purpose of the assignments to be (1) the selection of suitable *objectives* for lessons upon these subjects, to be taught to specific departments of the Sunday School to be designated by the teacher trainer and (2) the selection of *outcomes* to be expected from the teaching of these lessons. For example, the committee assigned to select objectives and outcomes of the lesson "The Divinity of Joseph Smith's Mission," to be taught to a class of boys and girls 12 to 14 years of age, might agree upon the objective: The more one knows about the life and work of the Prophet Joseph Smith the greater his faith in the divinity of Joseph Smith's calling. Or it may be phrased: To teach that the more one knows about the life and work of Joseph Smith the stronger becomes his belief that he was a Prophet of God. The outcomes in harmony with such an objective might be: (1) An interest in and willingness to read everything one can get about the life and work of Joseph Smith. (2) Ability to converse intelligently about him. (3) Prayerfulness. (4) Interest in and desire to read the *Book*

of Mormon, the Doctrine and Covenants, the Pearl of Great Price and other writings related to Joseph Smith's life and teachings.

In some such way each of the other committees should be guided to select suitable objectives and desirable outcomes for lessons to be taught upon each of the ten subjects, the teacher to designate the age level to be taught.

References: *Some Fundamentals of Mormonism* (Jos. F. Merrill). *Study Guide*, pages 16 and 17 and 19 to 21.

OUTCOMES

Lesson 11. For December 15, 1940

Have each of the committees assigned to suggest objectives and outcomes report. Suggest that the objective selected for each lesson and the corresponding outcomes be written on the blackboard. Invite the class to suggest additional outcomes.

The teacher can help pupils to organize their thinking by suggesting that objectives and outcomes may be grouped for convenience as intended to (1) Increase or perfect knowledge, (2) improve Attitudes, (3) Develop and Improve Habits or Skills.

This lesson will serve in part also to introduce the next unit, which is to include a study of some distinctive fundamentals of Mormonism which all teachers in Latter-day Saint Sunday Schools should understand thoroughly.

If a class is held on the last Sunday in December, we suggest that the time be devoted to a review of the course to this point. The unit covering "Some Fundamentals of Mormonism" will begin on the first Sunday in January, 1941. The manual entitled "Some Fundamentals of Mormonism" by Elder Joseph F. Merrill and including Dr. Wahlquist's summary entitled "An Introduction to Teaching", will be used. It may be purchased from the office of the General Board, for 25c.

"BEHOLD, A SOWER"

By Ione Johnson

"Behold, a sower went out to sow!" What a fine rousing way to begin a tale. Can't you just see him on a bright sparkling morning, joyously walking, seeds falling from his swinging hand. And then something happened. The seeds, some of them (perhaps it was the wind), fell upon stony ground, and with no good rich earth in which to lie and dream they rushed up into life and withered away, scorched by the sun. And where was the justice in that?

"Behold a sower went out to sow, and every seed was the same, but some came up and withered away, some were choked out by the thorns, and some fell on the good, rich loam, and grew up and fulfilled themselves, than which there is no better fate either for seed or man."

A teacher stands before her Sunday School class. You can all see her—books on the table, pictures on the wall, blackboard and maps—and in her hands she holds the seeds of Eternal Life. She is sowing those seeds in the clean young minds of the Youth of Zion. Some of them may drop by the wayside, be cast out to wither and die; some of them may fall on the undeveloped mind,

leaving only a faint impression of their having been planted; while some of those seeds of Eternal Life will find care and nourishment in the clean, young minds of Youth, and "grow up and fulfill themselves, than which there is no better fate either for man or seed." For our minds are indeed but gardens. Seed thoughts are sown in them, and a man's character is but an image of his thoughts.

In the words of the Master,

"A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for every tree is known by its own fruit. . . A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart his mouth speaketh."

Behold, a sower went out to sow. Look at your day, any day—have those precious seeds of Eternal Life fallen on stony ground, or will they make their home in some clean young mind, and "Grow up and fulfill themselves?"

TESTIMONY

"I would rather hear men tell their experience, and testify that Joseph is a Prophet of the Lord, the Book of Mormon, the Bible, and other revelations of God are true; that they know it by the gift and power of God than to hear of any other kind of preaching." Brigham Young.

GOSPEL DOCTRINE



Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned.

General Board Committee: Gerrit de Jong, William M. McKay.

LESSONS FOR DECEMBER, 1940

Note to Teachers:

These three lessons bring to a close that part of the Course in the *Doctrine and Covenants* which was laid out for the year 1940. It will be continued in the year 1941. Hence it is desirable, this month, to look backward and forward—backward to the lessons that have been given and forward to those that are yet to come.

Perhaps it should be stated here that the last lesson, the Review, is not merely a repetition of what has gone before; rather it is a recasting of the material in a somewhat different form. The freshness of the matter, however, depends largely on the teacher. For, as in other lessons, it is necessary to slur such points as may be familiar to the class and to bear down on matter that is not so well known by them.

PATRIARCHAL BLESSINGS

Lesson 42. For December 1, 1940

Objective:

Go to a patriarch and get a patriarchal blessing, but go in a proper attitude of mind.

What is a proper attitude in which to go to a patriarch for a blessing? It is not thought a good thing nowadays to have more than one patriarchal blessing. At what ages do you think one should have such a blessing?

What two things does a patriarch usually tell those whom he blesses? The answer to this question can be got from the blessing of Jacob to his sons.

Of what help is a patriarchal blessing to one?

Readings:

The citations at the head of the lesson, together with those at the bottom of the page, will do for both the teacher and the class. If the teacher so wishes, however, the material for this lesson may be supplemented by what the members of the class may have in the way of patriarchal blessings.

Outline of Material:

- I. Ancient Patriarchs:
 - a. The word "patriarch".
 - b. Jacob, among the Israelites.
 - c. His blessing:

1. To Reuben.

2. To Judah.

3. To Joseph.

- II. First Blessings in Our Time:

- a. Setting—a Kirtland printing office.

- b. Blessings to Oliver, Hyrum, William.

- III. Patriarchs in Our Church:

- a. Joseph Smith, Sr.

- b. Descent of this office.

- c. Names of patriarchs, presiding.

- IV. Some typical blessings:

- a. Patriarch Smith—Charles C. Rich.

- b. Patriarch Rowberry—Francis M. Lyman.

- c. Patriarch Ashman — Alonzo A. Hinckley.

- V. Value of Patriarchal Blessings:

- a. Furnishes insight.

- b. Gives incentive to live properly.

Lesson Enrichment:

No doubt the teacher will come upon cases, if he asks the class for their experience with patriarchal blessings, where the blessing predicts something that has not been fulfilled. There are several considerations to be taken into account in such cases.

First, every blessing is predicated on certain conditions of living. These conditions are right living according to the standard of the gospel. This is why a blessing becomes an incentive in life. But if the conditions are not met, we cannot expect the prophecy to be fulfilled.

Second, a blessing may not refer to mortal life in some cases. According to our theory of life, we are continuous in our spirit existence. If a woman, for instance, is promised in a blessing that she will marry and have children, it does not follow that this promise must be fulfilled in mortality. There is the next life, in which there will be procreation. Of course, the marriage must take place in the mortal stage, but it may be by proxy.

But the patriarchal blessing is not wholly, nor perhaps mainly, for the purpose of foretelling the future. Rather it is for comfort, blessing, warning, incentive to the better life. We should not go to the patriarch with a view to expecting some great prophecy to be uttered over our head, but rather in an attitude of desire for whatever the patriarch may have in store for us under the influence of the Spirit of God.

ZION REVEALED AND ESTABLISHED

Lesson 43. For December 8, 1940

Objective:

Since the word "Zion" means "the pure in heart", we should aim to make our lives conform to this ideal, if we expect ever to be worthy of living in any place of this name.

The various definitions of the word "Zion" should be made clear to the class, in order to fix upon the idea of a condition as well as a place—the condition of purity of life in the place called by this name.

What is it to be "pure in heart"? Discuss with the class the qualities that go to make up purity of life in a community. To what extent are these qualities personal and to what extent social? In what way do you understand the "oneness" of the people who inhabited the Zion of Enoch? Is it possible for us to attain this unity? What interposes an obstacle in the way of such unity?

Readings:

It is thought that, if the class and the teacher will study carefully the citations in the text, including those at the foot of the page, there will be sufficient material for a profitable recitation. If the teacher wishes further matter, he will find it in Talmage's *Articles of Faith* and a fuller reading of the matter suggested in the Book of Moses, in the *Pearl of Great Price*, that part about Enoch and his city of Zion.

Outline of Material:

- I. Meaning of the Word:
 - a. Derivation.
 - b. A place name:
 1. Mountain of the Lord.
 2. Mount Zion.
 3. City of Enoch.
 4. The city in America.
 5. The two Americas.
 6. The place where the Saints are.
- II. The Zion of the *Book of Mormon*:
 - a. Place of the New Jerusalem.
 - b. When and where and by whom built.
- III. Zion Located:
 - a. The Zion meant in this case.
 - b. "On the borders by the Lamanites."
 - c. Beginnings of a settlement in Missouri.
- IV. Westward Migration:
 - a. The Mission to the Lamanites.
 - b. Revelation to "gather" to Zion.
 - c. The first group.
 - d. Land and temple site dedicated.
 - e. Other migrations thither.

Lesson Enrichment:

"The work of building up Zion is in every sense a practical work; it is not a mere theory.

A theoretical religion amounts to very little real good or advantage to any person. To possess an inheritance in Zion or in Jerusalem only in theory—only in imagination—would be the same as having no inheritance at all. It is necessary to get a deed of it to make an inheritance practical, substantial, and profitable. Then let us not rest contented with a mere theoretical religion, but let it be practical, self-purifying, and self-sustaining, keeping the love of God within us, walking by every precept, by every law, and by every word that is given to lead us."—*Brigham Young (Discourses, p. 19).*

What do you think of our social-mindedness now as compared with (a) the people who are said to have lived in the City of Zion in Enoch's time, (b) the Saints in the time of Joseph Smith, when he sought to build a city in Western Missouri, and (c) the Saints in the time of Brigham Young, when co-operative efforts were put forth in community-building? This might be made one or three assignments.

GATHERING UP THE THREADS

Lesson 44. For December 15, 1940

Note:

Recall what was said about this lesson in the "note to teachers" at the head of this group of lessons—that it must lay stress on a reorganization of the points covered during the year. Don't beat any more old straw than is necessary. Rather give your class a bird's-eye view of what they have gone over.

Objective:

When one looks over the first years of the revelations given to Joseph Smith and the growth of the Church during this time, one is astonished that, under the circumstances, there should have been such progress.

Readings:

In preparation for this lesson the teacher should read such parts of the Manual as he thinks will be useful in the presentation of the lesson. The review should take on the form, not of a rehashing of the details, but instead of a generalization.

Outline of Material:

- I. The Message:
 - a. Messages as a whole.
 - b. Essence of the message of the ancient Apostles.
 - c. The message of Mormonism to the world.
 - d. Comment on this message.
- II. Joseph Smith:

- a. Dependence of message on his character.
- b. Our knowledge of his character:
 1. Testimony of those who knew him.
 2. His accomplishments under difficulties.
 3. Witness of the Holy Spirit.
- III. The Observed of All Observers:
 - a. Why Joseph Smith was the center of things.
 - b. Attitude of friends and enemies.
 - c. Outstanding revelations of truth:
 1. Worth of a human soul.
 2. The stable qualities.
 3. The duty of service.
 - d. Mormonism's standard.
- IV. The Great Movement Set on Its Feet:
 - a. Basic idea—human worth.
 - b. Publication of the *Book of Mormon*.
 - c. The Church organized.
 - d. A new idea of priesthood.
 - e. The idea of gathering for constructive work.

Lesson Enrichment:

What is the distinctive message of Mormonism, would you say? In what respect is this message negative and in which is it positive?

Point out (a) the elements of warning in

the New Movement, (b) elements that are corrective, and (c) elements of new ideology. This may be made an assignment, or two or even three assignments, to be reported upon. If it is assigned, however, the assignment should, of course, be made beforehand, so as to give sufficient time in which to prepare. It should not be long, though, and those to whom the assignment is given should know just how much time they are to have.

Is the message of Mormonism in agreement with the trend of the time religiously or against it? If it is in agreement with this trend, what reason is there for Mormonism? If it is against this trend, how are we to show to the world that we are right as against that trend? In what respects are we in agreement and in what different from it? If we are not in harmony with the tendency of our time, is this fact to be taken that we are "behind the time"?

CHRISTMAS PROGRAM

Sunday, December 22, 1940

REVIEW

For December 29, 1940

Find Something Lovely



Find something lovely every day you live,
 And as you find it pass its beauty on,
 For nothing prospers that you cannot give,
 Nor thrives at best you cannot pass along.
 Find something noble in every friend you meet,
 Some lofty trait—perhaps a hidden one,
 Something that you can make the more complete,
 When told to others what your friend has done.
 Find something worth the while, no matter where,
 At home, abroad, wherever you may go,
 Some lovely bit of Truth, it's always there,
 And when you find it, let some other know.
 Something ideal in sunshine or in rain,
 That waits your touch to make it live again.

—Bertha A. Kleinmann.

GENEALOGY

Elective Course To All Members Over 18 Years of Age

Committee: A William Lund, Joseph Christenson and Archibald F. Bennett

LESSONS FOR NOVEMBER, 1940

ACCURACY IN COPYING

Lesson 7. For November 3, 1940

Text:

Out of the Books, Lesson Seven.

Objective:

How we can insure that our transcribing and proof-reading of records is done correctly?

Topical Outline:

- I. Accurate copying of printed records.
 - a. From printed vital records.
 - b. From a French genealogy.
 - c. From a formal English genealogy.
 - d. From a Danish family history.
 - e. From a German genealogy.
- II. Importance of understanding what is copied.
 - a. Influence of understanding copy upon speed.
 - b. Influence upon accuracy.
 - c. Care required in unfamiliar details of punctuation, etc.
 - d. Uniform grading of results.
 - e. Meaning of symbols and abbreviations.
- III. Erroneous place names.
 - a. Paramount importance of proper place location.
 - b. Misspelled place names hinder research.
- IV. The proof reading habit.
 - a. Re-reading to detect errors.
 1. Advantage where two persons participate.
 2. Disadvantage of this method.
 3. Merits of the individual method.
 - b. Occasions when a person must do own proofreading.
 - c. Effect of proof reading in training in greater care.

Suggested Method:

This lesson is preeminently a class exercise and demonstration. Use a blackboard (or large charts if a board is unavailable) and copy upon it the passages to be copied. Provide paper and pencils and have each member of the class transcribe the selected passages. Make a record of how long it takes each member to copy all five excerpts. Then

go carefully over each passage and have the members check their copy as to the spelling of each word, each mark of punctuation, capitalization, hyphenation, abbreviation, indentation, etc. Grade the results by allowing 20 points for each paragraph copied without a single error.

Ascertain from the number of errors committed in transcribing the different passages which proved easier to copy? Can you account for the greater difficulty in some than in others? Was the English version easier to copy correctly than the Danish? the German? the French? Would these latter passages be as difficult to one familiar with these particular languages? Was it an aid in copying to understand the meaning of the words?

There is far greater opportunity for mistakes if the transcriber is unable to correctly interpret the meaning of the words, symbols and abbreviations. It is essential in copying, therefore, to master the meaning, in order to do best and most rapid work.

Discussion Thoughts:

1. Do you know of anyone who is absolutely proof against errors in copying?
2. Is it possible with care to improve one's ability in this respect?
3. Cite examples of harmful results in research which may result from inaccuracy in copying names and dates.
4. What expressions in paragraph (A) from the vital records of Cambridge are unfamiliar to class members?
5. What good clues for further research are contained in this paragraph?
6. What is the difference between an *intention of marriage* and the *actual marriage*?
7. Mention instances which have come under your own observation where surnames or signatures have been misread? Why?
8. According to your experience, which type of proof reading do you prefer?

LINES OF RESPONSIBILITY

Lesson 8. For November 10, 1940

Text:

Out of the Books, Lesson Eight.

Objective:

The ancestral lines for which each member of the Church is responsible in research and temple work.

References for Further Study:

Teaching One Another, Lesson 38; *The Law of Adoption*, in the *Utah Genealogical Magazine*, 13:145-158.

Topical Outline:

- I. Rules for research.
 - a. For blood kindred only.
 - b. For "friends" only by special permission.
 - c. Promiscuous surname gathering disapproved.
 - d. Seek always to trace own lines.
 1. Link up families so sealings may be done.
 2. May gather names from immediate localities.
 3. Work out definite connections, if possible, before beginning temple work.
 4. Give lineal connection of "heir" to the dead.
- II. The plan revealed.
 - a. Revelation to President Woodruff.
 - b. Accepted by the Church in April, 1894.
 - c. Every man (or person) to be sealed to his father (parents).
 - d. Nullified previous adoptions outside of lineage.
 - e. The will of God to his people.
 - f. Trace genealogies as far as possible.
 - g. Be sealed to fathers and mothers.
 - h. Run this chain (of sealing) through as far as you can get it.
- III. Duty to trace our own lineage.
 - a. Instruction of President Cannon.
 - b. Preserve our families in direct descent.
 - c. Advantage of the Lord's plan.
 - d. Everyone careful to obtain the connection.
 - e. Honor thy father and thy mother.
- IV. Our two-fold mission.
 - a. To trace all our ancestral lines.
 1. Back as far as possible.
 2. Complete record of each family.
 3. Link up groups into pedigrees.
 - b. Seal each group of children to their parents.
- V. No substitution for the Lord's plan.
 - a. Must not neglect the essential thing.
 - b. Our own forefathers have first claim on our help.
 - c. They were promised our aid.
- VI. What the dead expect of us.
 - a. That we officiate for our lineal ancestors.
 1. "All our progenitors who are dead."
 2. The family groups of each progenitor.
 - b. Seal our sons and daughters unto us.

- c. Seal ourselves unto our fathers in eternal glory.

Suggested Method:

The lesson is well adapted for class discussion. Have the "Rules for Research" and the words of Presidents Woodruff and Cannon read to the class. Discuss carefully the meaning and application of these excerpts. Emphasize the difference between what the Lord, through his servants, has declared to be our clear duty, and the practice which has grown up in some sections, of seeking names of those of the same surname, regardless of relationship, and doing temple work for them. This is a good rule for all to follow: "First find out what the Lord wants you to do, and then do it."

Discussion Thoughts:

1. What is the revealed order of redeeming our dead?
2. Where and when did it originate? (See Doc. & Cov., 128:5.)
3. "No person has a right to select names promiscuously of any family, and go to the temple to perform work for them. This cannot be tolerated, for it would lead to confusion and duplication of work. Let each family do the work for their own kindred dead, as they may have the right. * * * There is an order in this work, as in all things pertaining to the Gospel." (*Elder Joseph Fielding Smith*.)
4. How can a pedigree chart be used to indicate the lines for which we are responsible in research and temple work?
5. Show how the expression "Charity begins at home" applies to vicarious service.
6. How can we best "honor our father and mother" in temple work?

THE PERSONAL RECORD**Lesson 9. For November 17, 1940****Text:**

Out of the Books, Lesson Nine.

Objective:

The important dates in the life of a Latter-day Saint which should be carefully recorded.

References for Further Study:

Teaching One Another, Chapters 13, 14 and 15; *History and History Recorders*, Elder Joseph Fielding Smith, in *Utah Genealogical Magazine*, 16:52-59.

Topical Outline:

- I. The record of your life.
 - a. Far-reaching effects of actions in this life.

1. Upon oneself.
2. Upon associates and posterity.
- b. The result of making right choices.
- c. The habit of righteousness.
- d. Story of a successful life an inspiration to others.
- e. Life stories are perishable.

II. Most important facts.

- a. Vital facts of birth, marriage and death.
- b. Dates of baptism, confirmation, ordinations, etc.
- c. Missions.
- d. Blessings, patriarchal blessing.
- e. Temple ordinances.

III. When to record events.

- a. Right after they occur.
- b. This avoids omissions and mistakes of memory.

IV. The "Personal Record" sheet.

- a. Dates and places called for.
- b. Gospel ordinances.
- c. Other important life happenings.
- d. Need for completeness and accuracy.

V. Personal biographies.

- a. Early life sketches.
 1. How preserved.
 2. Value today.
- b. A worthy example to follow today.

Suggested Method:

Discuss by means of well-directed questioning, the value of keeping a true record of one's life; also the relative importance of different happenings. Then have each member fill out the personal history record sheet. Probably only a few will be able to fill in all the dates. Have all complete the record at home and return it the following week. Stress accuracy and completeness as essentials. Strive to inspire each one with a desire to write his life story for preservation.

Discussion Thoughts:

1. Why are the events of this life of such far-reaching importance?
2. Is it not a selfish practice to hoard the knowledge of inspiring and faith-promoting experiences to oneself?
3. How can we fulfill the commandment, "Seek diligently to turn the hearts of the children to their fathers?"
4. How can personal and family stories be written "upon the hearts" of our descendants?
5. Show that personal experiences are extremely perishable.

THE FAMILY GROUP RECORD

Lesson 10. For November 24, 1940

Text:

Out of the Books, Lesson Ten.

Objective:

How to fill out properly and arrange family group record sheets.

Topical Outline:

- I. Instructions on the Family Group Record.
 - a. Source of information.
 - b. Names, dates and places.
 - c. Definition of "Heir".
 - d. Ordinance dates.
 - e. Adopted children.
 - f. Parents' names.
 - g. Actual and approximated dates of birth.
 - h. Date of death and substitutes.
- II. Presentable records for the Archives.
 - a. Aim to include a proper record of each individual and family.
 - b. What constitutes an acceptable record.
 1. Identification.
 2. All the ordinances.
- III. A modern family record.
 - a. Up-to-dateness in records.
 - b. Your own immediate family.
 - c. Record of all descendants.
 - d. Record of all progenitors.
- IV. Alphabetical arrangement of record.
 - a. According to surnames first.
 - b. According to given names next.
 - c. Chronological arrangement of identical given names.

Suggested Method:

Distribute family group record blanks to all members of the class. Then by use of a blackboard copy or from a sample displayed before the class, carefully explain each detail in filling out the record. Invite questions from members. When you are sure all understand the procedure, have each one in the class fill out a group sheet for his own immediate family. If married, this would be the family in which he is a parent, if unmarried, the family in which he is a child.

Discussion Thoughts:

1. What is the purpose of having an heir in temple work? (See *Our Lineage*, Lesson 32.)
2. Why should all names be written in full in a family record?
3. Why are the ordinance dates essential in a complete record?
4. Demonstrate the advantages of alphabetically arranged group records.

MISSIONARY TRAINING



COURSE D—ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age

General Board Committee: James L. Barker, Chairman; Don B. Colton, William E. Berrett, Carl F. Eyring

LESSONS FOR DECEMBER, 1940

THE SABBATH DAY

Lesson 39. For December 1, 1940

Text:

Articles of Faith, Talmage, pp. 449-55.

Sunday Night Talks, Talmage, pp. 431-41.

Objective:

To bring students to a realization that proper observance of the Sabbath day brings blessings to man.

Suggested Outline of Material:

I. Purpose of the Sabbath Day.

("The Sabbath day was made for man, not man for the Sabbath"—Jesus)

a. To cause man to set aside a time for spiritual things.

1. The duties and pleasures of life crowd out spiritual things.

2. The spirit like the physical body requires regular nourishment and cultivation.

3. The Sabbath provides a regular time for special attention to spiritual needs and instruction in spiritual truths.

b. To provide a time and occasion suitable for worship.

1. We need the incentive provided by regular Sabbath meetings to learn to worship.

(The Lord has said, "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.")

2. We need to regularly renew our covenants with God made when we entered His Kingdom, so that we may remember to keep them and thus always have His spirit to be with us.

c. To provide a time of rest and relaxation.

1. We need occasional rest for the physical body other than sleep.

2. We especially need rest for the mind from the hurry and flurry of ordinary occupations.

II. How to accomplish the purpose of the

Sabbath so as to be blessed thereby.

a. By resting from all our usual labors which ordinarily require the attention of mind and body.

b. By attending house of worship where worship can be engaged in and instructions received.

c. By participating in religious services.

d. By reading and studying the law and commandments of God.

e. By contemplating nature, the works of God.

f. By visiting others as Christians.

III. Effects of non-Sabbath observance.

a. Upon individuals.

b. Upon nations.

Suggested Outline of Method:

I. The class might be aroused to the problem of a Sabbath by asking the following question at the beginning of a class: Do you see any advantage to yourself in observing the Sabbath Day?

II. After having aroused the general interest, but before solving all the problems raised have students, previously assigned give five minute talks on the following:

a. The history of the Sabbath.

b. The attitude of Christ toward the Sabbath.

c. Sunday and recreation.

III. With the aid of the class, list preferably on a blackboard, the purpose of the Sabbath. Analyse and revise the list.

IV. With the aid of the class, list on the board things to be done to receive the benefits of the Sabbath. Analyse and revise the list.

V. With the aid of the class, list things done on the Sabbath day which may have certain values, but not spiritual values, in the usual meaning of this term.

VI. Discuss the following:

a. Recreational values, versus Spiritual values as Sabbath day objectives. Discuss the actual outcomes of each.

b. What is the fate of a nation which supplies recreational needs but allows spiritual needs to be ignored?

c. What rule might you make to govern your activities on the Sabbath day?

VII. Summarize the results of the discussion or have a student make the summary.

Assignments:

Make careful assignments at this time for the next lesson. Read the lesson yourself carefully in advance for assignment suggestions.

A DIVINE HEALTH PROGRAM

Lesson 40. For December 8, 1940

Texts:

Sunday Night Talks, Talmage, pp. 443-51.

Doctrine and Covenants, Sec. 89; *How to Live*, Fisher and Fisk; *Human Nature in Religious Education*, Poulson, lesson 23 (Deseret Book Co.)

Objective:

To bring students to sense the wisdom of following rules of health, especially those given of God.

Suggested Outline of Material:

I. The Hygiene of the Soul.

The soul is the body and spirit united. Health of the soul, therefore, is a state of activity in which both the spirit and body are functioning properly; in short, it is the abundant life which Jesus urges us to live. Because Jesus taught, "Take no thought of your life, what ye shall eat; neither for your body what ye shall put on," some have considered the body so inferior as to need mortification. The *Book of Mormon* (III Nephi 13:24-25) teaches us that these words of Jesus were addressed only to the Twelve who were called to lay aside their private occupations and administer to the people.

II. The Bread of Life (Read John 6:22-71)

We have taught through the lessons of this year the necessity of developing the spirit if man would live abundantly.

III. The Word of Wisdom.

- a. A revelation through Joseph Smith. On February 27, 1833, a Word of Wisdom was revealed.
- b. Activity. "Thou shalt not be idle: for he that is idle shall not eat the bread of the laborer." (*Doctrine and Covenants* 42:42.)
- c. Hardships. Endurance and strength are developed under hardships: as for example, in mountains where farming land is scarce, near deserts where water must be carefully conserved, under climates with seasons which are extreme, on coasts where fog keeps back the sunlight, and on land with poor and rocky soil.
- d. What shall we eat? Food constituents may be classed as proteins, fats, carbohydrates, inorganic salts, and quality rather than quantity. vitamins. The body needs all of

these constituents in proper balance. Such equilibrium is not adequately achieved by a constant diet of meat, bread, potatoes, and pie. A greater variety of food is needed, especially if one is to obtain the necessary inorganic salts and vitamins. This need is expressed in the statement, "Every herb in the season thereof, and every fruit in the season thereof."

- e. Tea, coffee, tobacco are habit forming drugs. The wise person will not wish to become a slave to drugs which do damage to the body, which consume hard earned money, and which take away one's freedom. Probably in no other field is mankind so exploited as in this field where human weakness is preyed upon.
- f. Alcohol. This so-called stimulant is not a stimulant at all, but a narcotic. The higher centers are inhibited by it and controlled behavior is cast to the winds. One's better self is dethroned and the lusts of the flesh are let run rampant. Using alcohol as an aid in recreation or as a means of escaping the real situations of life is evidence of moral and mental weakness.
- g. Temperance. We will need to learn the art of controlling our hunger, our sleep, our sexual impulses, our muscular exercises, our study, our love for our parents and children, and our religious activities so that we may keep all these aspects of living properly balanced and integrated. (*Gospel Doctrine*, Joseph F. Smith, p. 300.)
- h. A promise. A promise of health, endurance, and mental and spiritual power is given to those who follow the Word of Wisdom.

IV. Mental-Health.

Here are a few mental-health rules: Do one thing at a time. Avoid worry by determining first if the problem is really your own; if it is not, turn to other duties; if it is your own, make up your mind whether it should be done now and if so attack it with courage; if it should be solved at a later date, lay plans for the solution and pass to other problems. Attack problems which are difficult enough to call forth your best effort, yet not so difficult as to bring defeat. Self-confidence comes with the habit of success; therefore, actively attack your problems, do not waste time day-dreaming.

Suggested Outline of Method:

I. to IV. This lesson might be presented in the form of a "street meeting" with a program as follows:

Song: "We Thank Thee, O God, for a Prophet."

Prayer:

Song: "High on the Mountain Top."

Talk: "The Hygiene of the Soul" and "The Bread of Life."

Talk: "The Word of Wisdom."

Talk: "Mental-Health."

Closing Song and Prayer if desired.

Assignments:

Make careful assignments at this time for the next lesson—"Marriage and the Home". See the suggestions in *Instructor* material.

MARRIAGE AND THE HOME**Lesson 41. For December 15, 1940****Text:**

Articles of Faith, Talmage, pp. 442-447.
Sunday Night Talks, Talmage, pp. 453, 471.
Doctrine and Covenants, Sections 131, 132.

Objective:

To bring young people to desire marriage according to the laws of the Kingdom of God, so that the joys of family life might be everlasting.

Suggestive Outline of Material:

- I. The family—the basic unit of society.
 - a. Necessary in order to beget and preserve life.
 - b. A natural human unit from the beginning.
 - c. Ordained of God.
 - d. Protected and controlled by human laws.
- II. The family—a suitable environment for personality development.
 - a. Purpose of earth life the development of character.
 - b. Family life, especially parenthood, develops God-like qualities; love sacrifice, forgiveness, patience, virtue, charity, kindness, mercy, etc.
 - c. The values of family life should be preserved throughout eternity.
- III. Marriage according to the laws of God.
 - a. Requirements for such marriage.
 1. Membership in good standing in God's kingdom (citizenship).
 2. Priesthood.

The young man must have received the Melchizedek Priesthood for the blessings of eternal marriage pertain to the Priesthood.

3. Endowments.

No one may be married in the Kingdom of God until he has taken his endowments; that is, entered into this highest covenant with God to keep his commandments. The endowment may be taken long before marriage or even by those who never contemplate marriage and has its own value and blessings. Because so many young people have not taken their endowments at the time they desire marriage, the endowment is often entered into just preceding the marriage and some erroneously have considered it part of the marriage covenant.

4. Marriages should be performed by those having authority of God to act in His stead.
- b. Values of a Temple Marriage.
 1. Provide an assurance of sincerity and purity, so essential to lasting love.
 2. Necessitates an equality of standards so essential to interesting and lasting home life. Different religious attitudes and standards are hard to overcome in a home.
 3. Gives marriage a meaning and a sanctity not obtainable outside the House of God. To obtain God's blessing upon our union, through those appointed to give it is a rare privilege.
 4. Perpetuates marriage and family ties beyond this life.
 5. Makes possible eternal increase. (Doc. and Cov., Sec. 131:1-4).
 6. Carries special blessings pertaining to the resurrection. (See Doc. and Cov., Sec. 132:19-20, 26.)

Suggested Outline of Method:

I. Have students give three minute talks, previously prepared, on the subject "The family—the basic Unit of Society," and "The family a suitable environment for personality growth." Following the talks invite comment upon them. Such questions as the following might stimulate the needed discussion:

- a. Will there ever be a time when family life in some form can be eliminated?
- b. If it were possible to eliminate family life would it be desirable from the standpoint of personality development? (Do not let the discussion get too far afield at this point.)

II. As a preparation for a discussion of Temple marriage it is hoped that all of the class will have read sections 131 and 132 of

(Continued on page 467)



GOSPEL MESSAGES



COURSE C—FAITH AS A FOUNDATION FOR LIVING

For Ordained Priests and Young Men and Women 17 and 18 Years of Age.

General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman
Lynn S. Richards, Earl J. Glade

LESSONS FOR DECEMBER, 1940

WHEAT AND TARES

Lesson 38. For December 1, 1940

References:

Sufficient citations are given in the text to locate the narratives of the successive apostacies in the Bible and the *Book of Mormon*. Consult also B. H. Roberts', *The Great Apostasy*.

Objective:

To show that youth is constantly in the presence of Evil, especially with the temptation of apostasy.

Explanatory Note:

In this lesson there is the danger that we shall be so taken with the trees that we shall fail to see the forest. The point to be emphasized is that there are always wheat and tares. Even today this situation exists. The more orthodox and obedient are prone to ask: Why doesn't the Lord punish the wicked (assuming the power to pass judgment upon the wicked (sic)? The answer is given in the parable (see exercise 1 below): "Let both grow until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn". This explains the ever present existence of good and evil, side by side.

The lesson assumes some familiarity with the Scriptures. Stories of the various apostacies make excellent research projects.

Methodology:

*1. Have some student read aloud the parable: The Wheat and the Tares, Matthew XII:24-30 and 37-43.

*2. Have a second student explain the parable. Note especially Christ's explanation, verses 37-43, as cited.

*3. Why the presence of continuous *Evil*? What purpose does evil serve?

*4. Are we being tempted today? With what? Explain the effect of poverty and adversity. The effect of riches and sophistication. The isolation of the Mormon Pioneers. The trials of a minority group.

*5. What are the temptations of Latter-day Saint youth?

*6. Narrate the temptations of Satan in the Garden of Eden.

*7. Narrate the events preceding the flood in Noah's time.

*8. Why did the Israelites spend forty years in the wilderness?

*9. Find out what you can about the great Apostasy following the Savior's reign.

*10. What evidence is there of an apostasy following the Savior's visit to the Western Continent?

Outcomes:

Each youngster should decide whether or not he is "wheat" or "tare". Whether or not he is willing to abide by the teachings of the Church, now and forever.

DIVINE COMMANDS AND HUMAN AGENCY

Lesson 39. For December 8, 1940

References:

Doctrine and Covenants, Section 115, gives the name to our Church. However, section 20 contains the commandment to organize the Church (April, 1830) B. H. Roberts, *A Comprehensive History of the Church*, XXXI, Vol. I, relates the events leading up to the final name given to the Church.

Objective:

To prepare youth to exercise free agency wisely, especially with respect to Church activities.

Explanatory Note:

The Church of Jesus Christ of Latter-day Saints was named April 26, 1838. Up until that time, it was called the "Church of Christ" or "The Church of Jesus Christ", and by non-members the "Mormon Church" or "Mormonites". At a meeting held in the Kirtland Temple, May 3, 1834, a resolution was passed to the effect that the Church take its present name. This was confirmed in the revelation contained in the *Doctrine and Covenants*, Section 115.

*Indicates excellent assignments to individuals for advanced preparation.

Methodology:

*1. Does our Church profess to be the Church of Jesus Christ? Is this claim made for any other Church?

*2. When did our Church become known as the Church of Jesus Christ of Latter-day Saints? See *Doctrine and Covenants*, Sec. 115: verses 3 and 4, given April 26, 1838.

*3. What is the significance of "Latter-day Saints" in the title of the Church of Jesus Christ? Note the explanations in the text.

*4. Why are we called Mormons? Why have Mormons accepted this title so willingly and used it so widely? Should we always use the names of Deity?

*5. What is a "theo-democracy?"

*6. Are Mormons "irresponsible automatons"? Contrast with members in other churches.

*7. Explain the title given to this lesson, "*Divine Command and Human Agency*".

Outcomes:

It is hoped that each class member will decide to exercise his free agency as a member of the Church of Jesus Christ of Latter-day Saints assuming his full share of responsibility for the success or shortcomings of the Church in its attempt to conform to the teachings and inspiration of Jesus Christ.

CHRIST'S UNIQUE STATUS**Lesson 40. For December 15, 1940****References:**

Talmage, *Jesus the Christ*. See also the scriptural citations in the text. See L. D. S. *Biographical Encyclopedia* for a sketch of James E. Talmage. See Talmage, *Articles of Faith*, chap. 4 on "The Atonement and Salvation".

*Indicates individual assignments.

Objective:

To inculcate a belief in Jesus as the Christ.

Explanatory Note:

This lesson stands more or less alone, but is the climax of the entire course. If the Church of Jesus Christ of Latter-day Saints (i.e. Mormonism) has any vitality it is due to the close connection with the Savior.

The lesson is modern day scripture. Talmage is generally recognized as one of the greatest writers Mormonism has produced. His book, *Jesus, the Christ* is recognized by scholars as a great work. In addition to the usual biblical citations, it has many citations to the other scriptures of the Latter-day Saints. In this respect it is unique.

Talmage's style is majestic—a fitting style for such important subject matter. Really, this entire lesson should be read aloud to the class, and then discussed bit by bit.

Questions:

*1. Did Jesus believe he was "the Christ"? Give the evidence.

*2. Do you believe that Jesus was "the Christ"? Array your evidence.

*3. Do you believe in the atonement? Explain. Read Talmage, *Articles of Faith*, chapter 4. See article 3 of the *Articles of Faith*.

4. What must we do to be saved?

Outcomes:

As a result of the entire course, it is hoped that all youth will accept Jesus as the Christ and this Church as His church. If so, all will endeavor to walk in His footsteps—to the degree that mortal man can.

Sunday, December 22, 1940
CHRISTMAS EXERCISES

Sunday, December 29, 1940
OPEN SUNDAY

HOW ONE WELSH WOMAN FEELS ABOUT THE WAR

(From a letter to John James from a woman in Wales, not a convert to Mormonism)

"I am afraid we have gone far from God's ways (I know I have) and this is our punishment. Let's hope the whole country will come out of the present conflict cleansed from idolatry, love of self, Sabbath breaking, and every sin of the present day".

OLD TESTAMENT



Course B—For Ordained Teachers and Other Boys and Girls 15 and 16 Years of Age
General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, Vice-Chairman;
Thomas L. Martin and Wendell J. Ashton

LESSONS FOR DECEMBER, 1940

"TRUTH IS THE COUNTRY OF THE FREE MAN"

Lesson 43. For December 1, 1940

Text:

The Old Testament Sunday School Manual, Lesson 43.

Objective:

To learn the principle taught by the ninth Commandment, and to stimulate an attitude which will help us be more kind and truthful in what we say about others.

Suggestions:

1. The song "Nay Speak No Ill," D. S. S. Song Book, p. 88, should be sung sometime during the class. "Kind Words Are Sweet Tones," D. S. S. Song Book, p. 26, is also an appropriate song to sing.

Enrichment Material:

1. "Deceit or fraud in words is called lying. Why should one want to lie? There are two main reasons: to brag and to get out of trouble. The first is usually harmless and sometimes just amusing. * * * The other reason is a more serious matter. * * * The Commandment seems to specify lying against one's neighbor; and one can be a habitual liar without doing that. * * * What's the objection to lying in this present day? The best answer is that society would be intolerable if it were composed of liars. Nothing could function successfully if there were no trusting anybody's word. * * * Let us examine lies a little more closely. First, there is the gentleman's lie. Tom Sawyer yelled out 'I done it' and took a licking in place of the girl who had actually torn the page from the book. * * * Second, there is the lie to a sick person to whom the truth might be fatal or do physical harm. The motive may whitewash the falsehood, but it is curious how the patient who suspects a lie, never believes anything they are told afterward, even if it is the truth. * * * Third, there is the lie of polite social convention; not at home, previous engagement, I had a delightful time, Isn't it a beautiful baby. But even here it becomes easy to graduate and indulge in fancy lying. * * * Fourth, there is the lie to the inquisitive person who asks a question that

he or she has no business asking. * * * Here it is better to turn to the questioner a smiling face and dispassionately point out that he is asking a question to which you would not have the right to reply even if you did know the answer. * * * Thus far these may be termed white lies. * * *

"Now for the black ones. The man who exclaimed in exasperation that there are lies, damned lies, and statistics probably had in mind what might be called half-truths, which are a particularly deadly form of lie. A common type of this form is to tell all the undesirable qualities about a person and say nothing about the desirable qualities which are perhaps the most numerous. * * * The misleading alibi is a popular trick in evading blame—another type of lie. Yet many people think that, provided no actual false word is spoken, there is no lying done.

"Still another lie more damnable is the lie of silence. When a man is under fire and the testimony of another might vindicate him, if that person remains smugly silent, his lie is one of the blackest of all.

"Still another class might be called the 'salesman's lies'. * * * This type is spoken to make a profit. It would be interesting to go through the advertisements in a magazine and spot the plausible lies, not to mention the profitable ones, even though the Federal laws under Food and Drug Acts have done considerable to check such blatant lies. * * * The general idea is yet, who cares for the truth if a prospect can be induced to buy. * * * Politicians, eager to win votes, will promise anything. * * * School boys give lying excuses for neglecting assignments. * *

* Fathers lie about their income tax statements. * * * Women brag about slipping certain articles past the Customs Officials. —Stevens in *The Right Thing*.

"If you are tempted to reveal a tale to you someone told

About another, make it pass before you speak, three gates of gold;

Three narrow gates—first, "Is it true?" then "Is it needful?"

In your mind give truthful answer, And the next is last and narrowest, "Is it kind?"

And if to reach your lips at last it passes through these gateways three,

Then you may tell, nor fear what the results of speech may be."—Selected.

"The Devil can quote scripture for his purpose.

An evil soul producing holy witness
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart.
O, what a goodly outside falsehood hath."
—Shakespeare.

Discussion:

In the above material and in the textual material there are many items that could be discussed with profit.

THE ENEMY OF HUMAN PROGRESS AND HAPPINESS

Lesson 44. For December 8, 1940

Text:

The Old Testament Sunday School Manual, Lesson 44.

Objective:

To gain a better understanding of what covetousness is and to learn the facts which might help us to resolve not to covet.

Suggestions:

1. "Thou shalt not covet" comes nearer to Jesus' law than any of the other of the Ten. Jesus said that the old laws told people not to kill, but he told them not even to get angry. The old laws said not to commit adultery, but Jesus said not even to have lustful thoughts. In other words, Jesus emphasized the importance of right thinking if people were to live right. "Thou Shalt Not Covet" is the warning in the Ten Commandments to think right.
2. Make a collection of newspaper articles reporting crimes. How many of these crimes were the result of someone wanting something he had no right to possess?
3. Draw a careful distinction between rightful ambition and covetousness.

Some Good Thoughts:

1. "Covetousness and jealousy are pals; covetousness and charity are enemies."
2. Covetousness is the stream of thought that wears away the foundations of right doing. We intend to do the right thing, but covetousness is the knife that cuts the cords which hold us to the right path.
3. "Covetousness and the desire of having in our possession, and under our dominion, more than we have need of, being the root of all evil, should be early and carefully weeded out, and the contrary quality of readiness to impart to others, implanted."—Locke.
4. "Covetousness is the greatest of monsters as well as the root of all evil."
"The misery of his pleasure (The Covetous Man) is that he is never satisfied with getting, and always in fear of losing what

he cannot use."—Benjamin Franklin.

5. "Stated in the positive the tenth Commandment would read, 'Thou Shalt Glory in the Successes of Others' * * * To covet is to be jealous, and to be jealous is to be downright selfish. * * * Jealousy and hate are twins. * * * It is a marvelous thing for any person to be so fine-grained that they are always possessed of the good-will heart—the spirit which truly rejoices in other peoples happiness and takes great pride in seeing another demonstrate well. * * * Many of the most dastardly deeds of all history have grown out of our inability and unwillingness to see the other fellow succeed. Murder and revenge are kept alive by the covetous spirit. There is unspeakable injustice that has come because men would accept the Good will heart."—Cheley.

Problems:

1. Define covetousness and cite illustrations.
2. What is the extent of covetousness among men?
3. What do people covet most?
4. What is the difference between ambition and covetousness?
5. Is there anything wrong about merely wanting something as long as you don't get it?
6. How is covetousness related to theft, adultery, murder, kidnapping, and lying?
7. How are selfishness and covetousness alike?
8. The great long border between Canada and the U. S. is unfortified. How does this show lack of covetousness?
9. How can covetousness be said to be "the root of all evil"?
10. How can covetous tendencies be overcome or cured?

REVIEW: "LEST WE FORGET"

Lesson 45. For December 15, 1940

Text:

There are review exercises given in the Old Testament Sunday School Manual, Lesson 45.

Objective:

To take a backward glance over the lessons of the past three months for the purpose of reviewing these lessons; that we might recall to our minds some of the significant principles and teachings which might make rich contributions to our lives.

Review Material:

Besides the material given in the *Manual* the following is suggested. However, the teacher should feel free to use his own ideas

for the review.

It should be remembered that this lesson is a review; no grades are to be given. There should prevail an attitude of tolerance and helpfulness rather than one of criticism. It is the teacher's responsibility to so conduct this review period, that the pupils will remember it as a pleasant and profitable experience, filled with ideas from which may be drawn ideals for daily conduct.

1. Preparation for this review exercise should be begun, by the teacher, several weeks in advance of the Sunday when used. From the daily newspapers clip articles which illustrate in some way the different Commandments. Number and paste these clippings on large sheets of paper which can be placed around the classroom. Give pupils pencil and paper and have them go from clipping to clipping and attempt to classify them under the proper laws. At the end of a given time correct the papers. Discuss freely the results.

2. Questions dealing with the Ten Commandments may be written on cards or slips of paper and shaken up in a box. In turn each class member draws a question, reads it aloud, and answers it if he can. If he fails to answer or gives an incorrect answer he must return the question to the box, shake it up, and draw another one. If he gives a correct answer he retains the card. The person having the most cards wins. Sides may compete instead of individuals.

3. Each member of the class may be given a blank card or slip of paper upon which he writes a question dealing with the Ten Commandments. These questions are mixed up and redistributed to class members. Each should rise in turn and give a good answer to the question he holds.

4. Divide the class into two teams. Arrange four chairs in the same order as bases of the baseball diamond. Teams sit at right or left of the "home base". Each team chooses a person to "pitch" whose duty it is to throw questions to be answered by the "man up to bat" at the home plate. A question correctly answered advances the team one base. A team is retired for failure to answer three questions, whereupon the other team is "in". The team having the most "runs" wins.

5. Answers belonging in the blanks of the "broken sentence exercise in the Manual:

- | | |
|-------|--------|
| 1. 6 | 7. 2 |
| 2. 7 | 8. 3 |
| 3. 12 | 9. 5 |
| 4. 9 | 10. 1 |
| 5. 11 | 11. 4 |
| 6. 8 | 12. 10 |

6. Answers belonging to Commandment arrangement and relationship exercises:

- | | |
|-----------|-----------|
| 1. (6th) | (Fellows) |
| 2. (1st) | (God) |
| 3. (8th) | (Fellows) |
| 4. (10th) | (Fellows) |
| 5. (2nd) | (God) |
| 6. (4th) | (God) |
| 7. (7th) | (Fellows) |
| 8. (9th) | (Fellows) |
| 9. (3rd) | (God) |
| 10. (5th) | (Fellows) |

CHRISTMAS PROGRAM

For Sunday, December 22, 1940

OPEN SUNDAY

December 29, 1940

Missionary Training

the *Doctrine and Covenants*. The discussion on Temple marriage is best kept in bounds where the subject is outlined carefully on the blackboard as the class proceeds. First list all requirements for a temple marriage, then its values.

Assignments:

As a general assignment ask each to carefully think through the year's course of study and be prepared to summarize the values obtained from it. There will be no special assignments for next Sunday. It is suggested that the class period be given to the students to bear testimony concerning the principles of the gospel which have been studied.

(Continued from page 462)

For Sunday December 22, 1940

CHRISTMAS EXERCISES

INTEGRATING THE VALUES OF LIFE

Lesson 42. For December 29, 1940

Objective:

To strengthen one another in the faith and to recall to one another by testimony the values of the year's work.

Testimony Meeting:

The teacher should set an example for brevity of testimony and the relationship of this testimony to the year's work by a message which might summarize the year's work.

BOOK OF MORMON

Course A—For Deacons and Other Boys and Girls, 12, 13 and 14 Years of Age.
General Board Committee: T. Albert Hooper, Chairman; Junius R. Tribe,
Wallace F. Bennett and Marion G. Merkley

LESSONS FOR DECEMBER, 1940

CONCERT RECITATION

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."

Suggestions for Two-and-One-Half-Minute Talks:

You decide what to use this time for your talks. The material in Third Nephi, Chap. 27, on the naming of the Church of Christ: the granting of the wishes of the Nephite twelve in Chap. 28: Moroni, Chap. 3, on the ordaining of Priests and Teachers: Moroni, Chaps. 4 and 5 on the Sacramental prayers: in Chap. 10, Moroni's farewell and testimony. any of these will make interesting talks.

BREAD AND WINE MIRACULOUSLY PROVIDED. JESUS CHRIST NAMES HIS CHURCH

Lesson 38. For Sunday, December 1, 1940

Objective:

The true Church of Christ is directed by Him and bears His name.

References:

Lesson Manual, pp. 151-155; 3rd Nephi, Chapters 20-28; *A Voice from the Dust*, pp. 736-763; All other references given with the November lessons.

Suggested Outline:

- I. Jesus again administered His sacrament
 - a. No bread or wine brought by disciples
 - b. Both miraculously provided
 - c. All of multitude partook
 - d. Filled with Spirit of God
- II. Jesus taught them will of Lord
 - a. Referred them to Isaiah
 - b. Those words to be fulfilled

- c. "This land", (where they stood) to be their inheritance
- d. Time to come when Israel will believe that, "I am Jesus Christ, the Son of God".

- III. Jesus gave sign of His Father's work
 - a. That His people might know
 - b. Quoted prophecies from Isaiah
 - c. Commanded people to search the scriptures
 - d. Directed Nephi to write prophecies of Samuel

- IV. Saviour quoted from Malachi
 - a. Commanded people to write as He expounded these teachings
 - b. Jesus taught His people many things
 - c. Jesus again ascended into heaven
 - d. Many truths He taught not to be written

- V. Jesus named His Church
 - a. Saviour appeared again
 - b. Apostles prayed and fasted
 - c. Jesus asked their desires
 - d. Told to call church in His name
 - e. Members should be like Him

- VI. Jesus asked the Twelve what they desired most
 - a. Most of them wanted to go to Him when ministry was finished
 - b. Jesus pronounced them blessed
 - c. Three wanted to stay on earth until Christ's second coming
 1. Wish was granted
 2. To be changed in "Twinkling of an Eye", when Christ comes
 - d. Labors of apostles attended by power from on high
 - e. Miracles proved them apostles

TWO CENTURIES OF RIGHTEOUSNESS FOLLOWED BY WICKEDNESS AND A THREAT OF DESTRUCTION

Lesson 39. For Sunday, December 8, 1940

Objective:

The spirit and guidance of the Lord remains only with those who acknowledge His help in their accomplishments.

References:

Lesson Manual, pp. 155-159; *A Voice from the Dust*, pp. 768-686; Reynolds, *Book of Mormon Chart*; *Book of Mormon pictures*;

Fourth Nephi, Mormon, Chapters 1-3.

Suggested Outline:

- I. Peoples lived in harmony
 - a. Nephites and Lamanites were all converted to teachings of Christ
 - b. Shared their belongings. (United Order)
 - c. Miracles wrought among them
 1. Sick healed
 2. Dead raised
 3. Lame, blind and deaf, healed
 - d. They rebuilt cities previously destroyed
 - e. Original twelve except three had died
 - f. Too much prosperity brought disbelief
 1. Many left the church
 2. Organized many apostate churches
 3. Apostles persecuted
- II. Mormon called to keep records
 - a. Told where they were hidden
 - b. Wickedness spread
 - c. Three Nephite Disciples departed
 - d. Nephites and Lamanites became enemies again
 1. Fought many battles
 2. Robbers again infested the land
- III. Mormon became leader of Nephite armies
 - a. Led them in successful battles against Lamanites
 - b. Nephites continued to become more wicked
 - c. Mormon refused to longer be their leader
 - d. The Lord spoke to Mormon, ("Vengeance is mine, and I will repay; and because this people repented not after I had delivered them, behold, they shall be cut off from the face of the earth.")

SACRED RECORDS TAKEN FROM HILL; MORONI FINISHED THE RECORD

Lesson 40. For Sunday, December 15, 1940

Note of Correction:

The headings on pp. 157-164 are erroneous. The reference to "Ether" on page 163 should not be there. The heading in the middle column on page 163 should be "Moroni" and not "Mormon".

Objective:

The Lord Preserves records of His dealings with His children so that later generations may profit by their experience and be correctly guided.

References:

Mormon, Chapters 4-9; Moroni, Chapters 1-10; *Lesson Manual*, pp. 159-164; *A Voice from the Dust*, pp. 786-828.

Suggested Outline:

- I. Nephites began war of revenge
 - a. Lamanites were victorious
 - b. Many thousands slain
 - c. Lamanites continued to be victorious
 - d. Mormon took records from hill
 - e. Mormon again became leader of Nephites

Without hope because of their wickedness
- II. Final struggle at Cumorah
 - a. All Nephites gathered at Cumorah for last stand
 - b. All Nephites killed but twenty-four
 - c. Records hidden by Mormon
 - d. Moroni, last survivor
- III. Moroni left message for us
 - a. Christ's message to His Twelve. (Read Chapter two)
 - b. Recorded method of Ordination in lesser Priesthood
 - c. Prayers for administering sacrament given. (Compare with those we use)
- IV. Moroni's Farewell

Assign pupils to read before the class the entire tenth chapter of Moroni.

In the discussion emphasize the message in verses four and five.

We may each know for ourselves whether or not the *Book of Mormon* contains God's truth, by doing as Moroni directs. In what spirit, specifically, should we do this?

OPEN SUNDAY

Sunday, December 22, 1940

A special Christmas program has been suggested for all Sunday Schools, so we offer no lesson for that day.

REVIEW

Sunday, December 29, 1940

Review:

And a splendid opportunity we have. Assign some pupils to give this message from Mormon in chapters six and seven of Moroni; also chapter eight. Assign some of the boys to compare the sacramental prayers in Moroni with those in the *Doctrine and Covenants*.

Assign pupils to read the tenth chapter of Moroni. Assign some one to give the message on the preservation of the records as found in Enos.

CHURCH HISTORY



For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman; De Lore Nichols and Gordon B. Hinckley.

CONCERT RECITATION FOR DECEMBER

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives who once was dead;
He lives, my ever-living head.

LESSONS FOR DECEMBER, 1940

THE MORMON BATTALION

Lesson 42. For December 1, 1940

Objective:

The Lord often turns sacrifices to the good of His people.

References:

Roberts: *March of the Mormon Battalion*; Golder, *The Mormon Battalion*; *Comprehensive History of the Church*, vol. 3, chapters 73-75; *Essentials in Church History*, chapter 38; *A Short History of the Church*, pp. 113-116.

Suggestions:

When the class have finished reading the lesson, discuss the circumstances in which the Saints found themselves when Captain Allen called upon them requesting volunteers for the U. S. Army. With a map show how their camps were spread all across Iowa. They were impoverished at the time. They had already learned the meaning of sacrifice. Now great faith and courage were required to support the government which had allowed their previous sacrifices. These people were homeless, and they knew that the leaving of the Battalion would mean that another year must pass before they could go to their destination in the mountains.

And yet, in spite of the sacrifices involved, the volunteers were soon ready and their families were willing to have them go. They went, trusting in their Heavenly Father with a blessing upon their heads pronounced by Brigham Young, a prophet of the Lord. And through the Providence of the Lord their sacrifices were turned to blessings. Let the class discuss some of these blessings.

The hardships of the men who marched cannot be minimized, but these and other blessings came of their efforts:—When peo-

ple were slandering them, they proved their patriotism and loyalty; considerable money was provided for their needy families and friends; they were able to get to the place to which their people were going, even though by a long and circuitous route; through their labors, after they were mustered out in California, they were able to secure funds with which to buy goods that were much needed in the Salt Lake Valley. Out of sacrifice, through the goodness of the Lord, had come these advantages and opportunities.

This is often the case, and enrichment material may be used emphasizing this. For instance, going on a mission usually entails considerable sacrifice on the part of both the missionary and his family. But, as all can testify, great blessings come of such sacrifice. In the early colonizing efforts of the Church the same principle was evident. And it is evident all about us today. The bishop, the teacher, the president of a Church body—all must sacrifice considerably, but the reward for effort is certain.

Outcome:

On leaving this class the students should feel that responsibility in the Church is not to be shunned though it entails effort and the giving up of some things that might seem more pleasant, for out of that effort will come growth and joy.

OVER THE PLAINS AND MOUNTAINS

Lesson 43. For December 8, 1940

Objective:

The Lord directs those worthy of His inspiration.

References:

Comprehensive History of the Church, vol. 3, chapters 77-79; *Essentials in Church History*, chapter 39; *A Short History of the Church*, pp. 116-120.

Suggestions:

Let the students discuss an imaginary trip to some place of which they know. Let them outline the preparations necessary—how they would get there, what they would take, how they would determine the correct route and other details. From this lead to a discussion of the subject matter of the lesson.

Show how the Saints prepared for their journey in the matter of equipment and supplies. Let the students discuss why the Pioneers took the type of things they did take. But in at least one major respect the journey of the Pioneers was quite different from one we might take today: While they had a fairly good idea of where they were going, they did not know exactly either the way or the place.

But—and this is the important thing—they lived worthy of the guidance of the Lord, and they received it!

Strict rules of conduct were enforced. Prayers were had night and morning. The Sabbath Day was observed—(How different from most of us when we travel!) And they tried to live up to the commandments of the Lord in every respect.

This was as it should have been. These people were not gold seekers, nor men and women out to claim tracts of land on which they might get rich. They were, rather, men and women of faith, fleeing from those who had persecuted them for their faith, and seeking a place where they and their children could worship their Heavenly Father in peace. This movement was essentially spiritual, and the Lord blessed those who participated in it.

The same principle is in effect today, and is evident all about us, particularly in the leadership of the Church. Those who live worthy of the inspiration of the Lord are blessed with direction in the affairs of the Church, as well as in their own undertakings.

Outcome:

The students should leave this class with a stronger desire to do what is right and to pray for guidance, so that they may stand worthy of inspiration when they need it.

"THIS IS THE PLACE"

Lesson 44. For December 15, 1940

Objective:

Revelation from the Lord guides the Church.

References:

Same as for Lesson 43.

Suggestions:

The sureness with which Brigham Young recognized the Salt Lake Valley as the future

home of the Saints is a remarkable thing, and bears witness to the fact that the Pioneers were led here by revelation from the Lord.

Jim Bridger, Major Harris, and Sam Brannan, all of whom had seen the valley, advised Brigham Young against it. And yet, although he had never seen it in a physical sense, he came directly to it. And when he looked upon it, though it was late July and the valley was doubtless burned and barren, he announced without hesitation, "This is the place."

Moreover, although these pioneers were in the midst of a wilderness, a thousand miles from civilization in the east and 800 miles from the Pacific Coast, in what had doubtless been considered an uninhabitable place, they set to with a will to build a city—not just a little temporary village, but a metropolis, carefully laid out on a large scale, with wide, straight streets and fine buildings, including a magnificent temple.

By all the calculations of man this was an undesirable place to settle, and yet Brigham Young with positiveness established his people here. He later said, "Here is the place God has appointed for his people."

This can be explained on one basis only, and that is that the Lord had revealed to Brigham Young the place to which he should come and a vision of its future. It is strong testimony for the divinity of this work. Let the class discuss these things.

Numerous instances may be cited in the way of enrichment material to show that this spirit of revelation has directed the Church ever since then. A good case in point is the establishment of the Welfare Program in the troubled times in which we live. Many other examples have been portrayed in our lessons through the year, and these might be reviewed.

Outcome:

This lesson should leave the students with a greater faith in the leadership of the Church, and a stronger desire to follow the teachings of its leaders.

CHRISTMAS PROGRAM

Sunday, December 22, 1940

REVIEW OF THE YEAR'S WORK

For December 29, 1940

An idea is a good thing if you get behind it and put it to work—otherwise it is useless and of no benefit to you.—The Valve World.



PRIMARY



NEW TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry, Edith Ryberg

LESSONS FOR DECEMBER, 1940

PAUL LIGHTS A KING'S WAY

Story 39. For December 1, 1940

Text:

Acts 26.

Reference:

Hurlbut, *Story of the Bible*, pp. 706-709 (1932 edition).

Objective:

If we light the way for others, great happiness will come to them and to us.

Outline of Lesson:

- I. How Paul's Light Shone.
- II. The Great Famine.
- III. Paul Before King Agrippa.

Lesson Enrichment:

Songs:

"Jesus Bids Us Shine". "God Make My Life a Little Light", Hollis Dann, 2nd year. "Shine On", *Deseret Sunday School Songs*.

Pictures:

"Paul Before Festus and King Agrippa", Hurlbut, *Story of the Bible*, p. 709.

Memory Gem:

I cannot shine like the sun so bright,
God did not give me a brilliant light,
I'm only a child, but I'll do my best,
To shine a little brighter than the rest.

Point of Contact:

Use the point of contact given on the leaflet if it appeals to you. If not the song "Shine On" may serve very well. We seldom have an opportunity to use a song that could serve this purpose as beautifully as this one does here.

Application:

The name of our story today is interesting. It says "Paul's Light Lights a King's Way". After hearing this story what do you think Paul's light was? How did it light the king's way? Our light may not be as big as Paul's but it can shine in its place just as brightly. It can shine in so many places to light people's way. Let's pretend our lights are going to light some one's way this week and all

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think of the thing we are going to do. (Get an expression from each child how he intends to light some one's way.)

All children will face a situation like Paul's, the choice between the pleasant and the unpleasant. Let us hope this story will fortify them to choose to do their duty, however hard. But let the children realize that the path of duty eventually gave Paul his greatest opportunity to declare the truth to a king. No moralizing will do this as well as a fervent telling of the story.

Directed Activities:

Let the children choose some scene from the day's lesson and illustrate on paper. The children may choose to keep their illustration a secret from the rest of the group and when they are through, it will serve as a means of getting the story back from the children by letting them tell about their picture.

Lesson Facts:

Paul, the apostle labored diligently for many years in Cyprus, Asia Minor and Europe. His great desire was to go west to Italy and even to Spain. He was at Corinth, Greece, which is not far from Italy. One thing kept him from going. In Jerusalem was a great famine. He could be of real help there. Love of his people caused him to decide to go to Jerusalem. There things went badly for him. He was seized while in the temple, mobbed and imprisoned. Finally to save his life the governor had him removed to Caesarea. There he spoke before Agrippa.

PAUL THE PRISONER LEADER

Story 40. For December 8, 1940

Text:

Acts 27, 28.

Reference:

Hurlbut, *Story of the Bible*, pp. 710-714 (1932 edition).

Objective:

However bad our condition in life may be, we still may do great good.

Outline of Lesson:

- I. Paul sent to Rome.

- II. Paul's Leadership Shown.
 - a. His advice not heeded.
 - b. The great tempest.
 - c. Paul calms the people.
 - d. He tells of the angel's visitation.

III. Paul Shipwrecked.

IV. Paul in Rome.

Lesson Enrichment:

Songs:

"Service Song", p. 55, *Little Stories In Song*.

Pictures:

"Paul Shipwrecked on Malta", Nelson Colored Set, No. 215. "The Storm Grew and Drove the Ship Into the Open Sea," Hurlbut, *Story of the Bible*, p. 711.

Memory Gem:

(The following is no doubt too long to learn with the day's lesson; so print it for the children to take home.)

Monday, I wish for eager feet,
 On errands of love to go;
 Tuesday, I wish for a gentle voice
 With tone both soft and low;
 Wednesday, I wish for willing hands,
 Love's duties all to do;
 Thursday, I wish for open ears,
 Wise words to listen to;
 Friday, I wish for a smiling face,
 A brightener of home to be;
 Saturday, I look with quickened eyes
 God's beauty all to see;
 Sunday, I wish for a happy heart
 That may to others joy impart.

Point of Contact:

Bring to class pictures of storms at sea or shipwrecks. Talk with the children about them. How they would feel if they were there, what they would do, etc.

Application:

Today we have had our last story about Paul. Haven't you loved him? He did so many wonderful things. I am sure we have all done better things since we have learned of Paul.

Once upon a time a little night bird was flying around a city. It came to a great shining arc light that was so bright it almost blinded the little bird. Then the bird began to wonder why all these lights were shining anyway and so it asked the great arc light what it was doing there.

"Why," said the great light, "do you not see where I am standing? I am on a corner. If I were not here people wouldn't know where to turn."

The little bird flew on thinking that no doubt that light was of some use after all.

Soon the bird came to another light, not so large, nor quite so bright, but sending its rays far out into the night. Well, thought the little bird, what is the use of this light right here. Surely it is not needed. So flying closer he said, "What are you doing here? You are not nearly so big as the arc light back yonder."

"Why," said the light, "look beneath me. Do you not see the great precipice? What do you think would happen to travelers if I were not here?"

Soon the little bird left the city and flew out into the dark country. On and on he flew until he saw a tiny speck of light far, far off. But as he flew on the speck became brighter and at last the bird came to a lantern perched upon a fence post.

"Well, what are you doing here?" asked the little bird. "Surely you are not worth anything. The arc light and the street lamp gave a bright light, but you are surely too little to be of any good."

"Wait," said the lantern. "You shall see what I can do."

It wasn't long before farmer Brown came down the dark road and as soon as he saw the lantern he drew in his horse and turned in at the gate.

"Now you see," said the lantern "on a dark night I show the way home for farmer Brown. He lives at the end of this dark lane."

The bird flew down the lane and saw the little house in which the farmer lived, and burning in one of the windows was a tiny candle. Inside sat the mother rocking her baby to sleep, and when she was sure the babe was asleep, she arose, picked up the tiny candle and started up a dark stairway carrying the baby.

"Well," said the little bird, flying away, "I wondered why that little flame was burning there, but now I see. However small the light they all have their work to do, and one is just as important as the other."

Children often have inferior complexes. They feel that they can't do things. This is a good story to make them believe in themselves. So tell it that they will want to be like Paul, full of good works even though in an inferior position in life. Paul should be to them a great hero.

Directed Activities:

Make a poster illustrating the life of Paul. One lesson can be chosen or scenes from the four. All groups could work on the same poster with the different groups being assigned to do a certain thing. For example one group could cut the ships talked of in the lesson 40, then choose the best one for the poster, etc.

SPECIAL REVIEW SUNDAY

For December 15, 1940

Following are a number of techniques that can be employed in making reviews of our Sunday School Lessons meaningful. For over a year we have been studying the Life of Jesus and His wonderful work here on earth. If you think it advisable, spend this Sunday morning recalling by review some of the beautiful things a study of His life has taught us.

1. By pictures. The teacher and children discuss the picture before them, bringing out the story, its meaning to the child, application to his life, etc.

2. By memory gems.

a. The teacher may say, "I am thinking of a gem that starts this way." She then says a word or so and asks who can finish it. Build the story around the gem.

b. Print the gem on a large sheet of paper and cut into words or phrases. Place these on the floor, table, etc. The teacher will place the beginning of the gem in a chart made of folded paper. Children one at a time will complete the gem. Find the picture that fits the gem and build the story from these two. (Good for very young children.)

3. Continuing the story. The teacher starts to tell the story. When she reaches an opportune place she stops and asks a child to go on with the story. The child tells part and asks another pupil to continue, etc.

4. Filling in blanks in the teacher's story. The teacher tells the story stopping wherever possible to let children fill in the needed word or words to make the story complete.

5. Making a mental picture. The teacher asks the children to close their eyes. In chosen words she describes the setting and some characters to begin the story. The children tell what took place and what was said in this picture.

6. The question box.

a. The teacher makes a series of questions which will cover a given lesson. These are put on separate pieces of paper, numbered and placed in a box. The questions are drawn from the box and answered by number.

b. The above questions are written on a long sheet of paper. It is then folded or rolled from the bottom. The paper is given to the class, unfolded as each question is asked and answered.

7. The assignment. On the Sunday before review, small assignments which can be found in the child's leaflet or answered within his home are given to the children on slips of paper. The response to these assignments will be utilized by the teacher the following

Sunday. (This method may be used occasionally with the very oldest groups only.)

8. Review based on application. The teacher must study the situations which arise in a child's life relative to the objective she has been trying to teach in a certain lesson. The situations present a problem of conduct or attitude in which the child must respond according to what he feels and knows. For example, the aim of a lesson on "Jacob and His Sacred Promise" might be to "pay tithing is a blessing and a Duty and shows a desire to serve God."

The following is a problem of application based upon that: Tom wanted a new football which cost three dollars. Mr. Brown, the butcher, hired Tom to work for three Saturdays at a dollar a day when his own errand boy became very ill. The day before Fast Sunday Tom came home with his three dollars. His first thought was of getting the football. There at the table sat father counting and collecting the family money for tithes and offerings. What should Tom do? What would you do in his place? The teacher would then relate this and like application to the story. (This method is good to see if the teacher's aim has been understood and accepted by the child.)

9. Guessing game.

a. The teacher writes a word on the blackboard and then quickly erases it. The child must tell the word and something about it.

b. The teacher says, "I am thinking of a word or name in this story." (Holds a picture) Children guess by questions such as "is it who did so and so," etc. Remember, teachers, that the purpose of a review is not merely to recall a few facts. Our purpose is three fold:

1. To deepen the memory.

2. Make impressions clear and more lasting.

3. To correct any misunderstandings. A review is not a re-hash of old material. If it is good it can be described as putting old material in a new light.

CHRISTMAS PROGRAM

For December 22, 1940

Decorate your classroom appropriately for the Christmas holidays. Sprigs of evergreens with red crepe paper streamers are lovely—red bells, etc., a small decorated Christmas tree also lends greatly to the spirit of Christmas.

If the Primary Department is excused from general assembly for department work, it is

(Continued on page 479)



KINDERGARTEN



For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR DECEMBER, 1940

SPECIAL REVIEW PERIOD

Lesson 1. For December 1, 1940

Do you think that the little pioneer children of long ago knew how to say "Thank you?" I'm sure that they said "Thank you" many times to our Heavenly Father, for the blessings He sent them. Name some of these blessings. The children will name blessings which they themselves have, parents, homes, health, friends etc. The pictures of pioneer activities which you showed them last month will remind them of the special blessings the pioneers enjoyed. Turn your pictures face down upon the floor. Choose a child to pick up a picture and tell its story. Help him when he needs it to say something like this (God's Temple In The Mountains). "This is the temple the pioneers built. They said 'Thank You' to Heavenly Father that they could build such a beautiful place in which to serve Him."

The picture of Bro. Ballantyne's home will remind the children of "Our First Sunday School." The pioneer children must have been very thankful for the good man who gave them their Sunday School.

Talk about the Thanksgiving Day that has just passed and how we showed our gratitude in deeds as well as in words. Then review "The First Thanksgiving in Utah."

Review the songs sung last month. Choose one of the following songs to be learned this month.

"Merry Christmas", Frances K. Taylor. "Christmas Night", (From Patty Hill's Song Stories). "Merry Christmas To All." "The First Christmas Night", Moisselle Renstrom.

All of the above songs are in *Little Stories In Song*—Luther's Cradle Hymn—Deseret S. S. Song Book.

Note: It is suggested that the true spirit of Christmas be preserved in our Sunday School activities during this month. Since Christmas day is the anniversary of the birth of Christ upon this earth and is celebrated by us in appreciation of God's great gift to us, let us stress the great lesson of giving because of love, such as God gave His only Son, leaving the "Santa Claus" to the home and public school to provide. We will not then spoil a beautiful Christmas service of worship by the appearance of Santa Claus.

THE BIRTH OF CHRIST

Lesson 2. For December 8, 1940

Texts:

Matt. 1:18-25; Luke 1:26-38; Isaiah 7:14; 9:6-7; *Life Lessons For Little Ones*, First Year.

Objective:

The more we give and serve, the more we prove our love.

Teachers:

How well are you applying this objective in your Sunday School teaching? By your untiring effort to prepare, enrich and teach the lessons of life to the children in God's Kingdom on earth, you are proving your love for Him and His little ones.

Your General Board Committee is appreciative of the fact that the lessons on the *Book of Mormon* and Church History which you have taught during this year which is passing, have been more difficult of presentation than the first and second years of our course of study. Appropriate pictures have been difficult to find. We are pleased with the effort you have willingly made to do your best. We feel in our hearts to say, "Thank You" to you for the splendid spirit of cooperation which you give at all times.

Song:

"Please The Lord," *Little Stories In Song*.

Prayer:

By one of the children. (The prayers this month should be centered around God's greatest gift, the Savior.)

Rest Exercise:

Scatter crumbs to the birds. Some of the children may represent the grateful birds, hopping, flapping their wings and chirping in appreciation.

Lesson Enrichment:

If our Father in Heaven could be so unselfish as to share with us His only Son, let us all see that our gifts are also gifts of love. No matter whether you make the day happier for another little child, a poor old person, or just a lonely heart, or even the snow birds, or a wandering homeless puppy, you are

doing the will of our Father in Heaven in remembering that "it is more blessed to give than to receive."

Perhaps, in the lives of children there is no greater joy given them than that which comes at the birth of a new baby in the home. "A gift from Heaven" we call him. Someone in the class has lately experienced this joy. Let's talk about that baby brother, where he came from and why, about his care and our share in it. Talk about his growth and what he may become. Then tell the story of the baby brother which Heavenly Father sent to all the world.

Lesson Story:

The Birth of Christ.

Memory Gem:

Use one offered in the Christmas Program Suggestions.

Song:

A Prayer, *Little Stories in Song*.

Prayer:

By a teacher.

SHEPHERDS CARRY THE ANGEL'S GOOD NEWS

Lesson 3. For December 15, 1940

Texts:

Luke 2:18-20; *Life Lessons For Little Ones*, First Year.

Objective:

The more we give and serve, the more we prove our love.

Song:

Any Christmas song.

Prayer:

Make it one of thanksgiving for this special season.

Rest Exercise:

Today let us give deeds of service to mother—Dramatize the children's suggestions of what these deeds may be.

Song Practice:

Continue to develop and teach the song begun on the first Sunday.

Lesson Enrichment:

Approach:

Once two little children stood at a window watching for their father to come home. They were playing a game to see which one would see him first. All at once the little

boy said, "I see him, I see him." When father opened the door, the little boy ran to him, dancing with joy and shouting, "I won the game, father, I saw you first. Kiss me first because I saw you first."

I'm going to tell you about the first people who heard that Jesus was born. They were so happy to hear the good news that they went to see Him right away. They didn't care how far they had to walk to get there, they thought only of seeing Him and showing Him that they loved Him.

Lesson Story:

Shepherds Carry the Angel's Good News

Song:

A Christmas Song.

Prayer:

By a teacher.

CHRISTMAS PROGRAM

For December 22, 1940

These few following suggestions are offered for use on the Christmas Program.

Songs:

Listed above.

Poems:

"Oh, little children, do you know
That many, many years ago,
The baby Jesus came to be
God's Christmas gift to you and me?"

"Sing, little children,
Christmas is here;
Dearest of birthdays,
In all the glad year."

"Asleep the baby Jesus lay
That first glad Christmas night,
And wise men knew it far away
That first glad Christmas night."

"Little wishes on white wings
Little gifts, such tiny things;
Just one little heart that sings,
Makes a merry Christmas."

"What shall I give Him, poor as I am?
If I were a shepherd, I'd bring Him a lamb.
If I were a wise man, I would do my part
What shall I give Him? I'll give Him my heart."

Stories:

Some stories that are suitable for telling or dramatization are,

Tiny Tim—Casette.

The Pine Tree—Carolyn S. Bailey.

How the Fir Tree Became the Christmas Tree—Henry Van Dyke.

The Selfish Giant—Oscar Wilde.

Let as many of the children as possible participate in the program.

Story:

A CHRISTMAS BIRTHDAY PRESENT

Can you think of anything more exciting than having a birthday on Christmas? That is just what happened to Francis. He was born on Christmas morning. He had had four happy birthdays and now in six more days he would have another. How much fun it was to have so many things to think about. Santa Claus, his surprise packages for mother, father and grandmother and then his birthday. He had written a letter to Santa to tell him he would like a drum for his Christmas gift, but of course the birthday presents are always surprises. It was hard for Francis to decide which would make him more happy, the drum from Santa or the birthday surprise from mother and daddy. How hard it was to wait.

The blessed day came at last. When Francis opened his eyes that glad Christmas morning, his daddy was lying beside him. He had crept into Francis bed to be near him when he awakened, so that he could be the first one to say, "Merry Christmas, Francis," and to give him the birthday surprise.

Francis gave daddy's nose a gentle pull to waken him. "Merry Christmas, daddy," he said.

"Merry Christmas to you," said father, "and happy birthday, too. Do you think Santa has left the drum?"

"I hope so," said Francis, "and I wonder what my birthday surprise will be."

"Cuddle up close to your daddy and he will whisper it in your ear," answered the father. "It's a new baby brother. Heavenly Father sent him to you for your Christmas birthday present."

Well, it was not hard now for Francis to decide whether the drum from Santa or the birthday surprise had made him the happiest boy in the world. That night when he said his bed-time prayer the drum seemed to have been forgotten for Francis said, "Thank you, Heavenly Father, for my birthday surprise."

BABY JESUS NAMED AND BLESSED

Lesson 7. For December 29, 1940

(This being an extra Sunday we suggest that this lesson be used today.)

Texts:

Luke 2:22-39; *Life Lessons For Little Ones*, First Year.

Objective:

The more we give and serve, the more we prove our love.

Song:

Sing again today the Christmas songs which may not be appropriate except at this season.

Prayer:

By a child.

Song Practice:

Enjoy the Christmas songs while they are seasonable.

Rest Exercise:

Today we may take the trimming from the Christmas tree. Reach high and low and put the pretty things carefully away in their boxes.

Lesson Enrichment:

Today the children will be so filled with the excitement and thrills of Christmas that they will want to talk freely about their toys. Betty wants to show how her doll walks and talks and Bobby wants to show how his airplane really flies. Let them tell about their good time. Now review briefly the lesson on the birth of the Savior.

What is my name? What is your name? Where did we get our names. Have you sometime been to fast-meeting with mother and seen a little baby get its name? That is how you got yours. Heavenly Father knows your name and He knows when you are kind and helpful. He knew that it was Charles, who this morning helped Helen take off her boots. Each of us will try to make our name the prettiest one in the world, by doing kind deeds and speaking kind words. We know a gem that says, "We love the name of Jesus", etc. We love His name because of His goodness. We shall learn to-day how He got His name.

Lesson Story:

Baby Jesus Named and Blessed.

Song:

Children's choice.

Prayer:

By a teacher.



CRADLE ROLL



For Children under 4 Years of Age.

General Board Committee: Geo. A. Holt, Chairman; Inez Witbeck, Marie Fox Felt

LESSONS FOR DECEMBER, 1940

THE FIRST CHRISTMAS SECRET

Lesson 9. For December 1, 1940

Text:

Cradle Roll Lessons, by Louise Oglevee.

Songs:

Christmas Songs.

Prayer:

Example: We thank Thee, dear Father in Heaven, for Jesus and the happy Christmas time. Help us to make many people happy. Amen.

Song Practice:

Choose the simplest songs about Christmas from the Junior song book, *Little Stories In Song*.

Rest Exercise:

While the teacher sings the Christmas Cradle Song ("Oh, Hush Thee, My Baby") p. 174, *Deseret Sunday School Song Book*, have the children pretend that they are rocking a baby held in the arms.

Lesson Enrichment:

Who has a baby at home? Paul has a sister. Isn't it fun to play with the baby? Heavenly Father sent those cunning babies. They are His gifts to us. Long ago He sent one of those precious gifts to a lovely lady, Mary. He was not just for Mary, for Heavenly Father said that He should be for us too. What a wonderful baby He was.

Lesson Story:

The First Christmas Secret.

Note:

There are lovely colored pictures to illustrate this month's stories in "The Kindergarten Set of Colored Pictures." Also, there are available at the dime stores colored "cut-outs" to help enrich the Christmas stories.

THE SHEPHERDS AND THE ANGELS

Lesson 10. For December 8, 1940

Songs:

Christmas Songs.

Prayer:

Talk with the children about the meaning of Christmas and help them to express their own thoughts when they pray.

Song Practice:

Sing and enjoy the Christmas songs. They will not be suitable at another time of the year.

Rest Exercise:

Some of the children may be the shepherds, others the sheep—A chalk mark on the floor may represent a stream over which the sheep may jump as the shepherds attempt to herd them into the fold.

Lesson Enrichment:

If the teacher will rub a little paste on a pasteboard cut-out of a sheep, the children may stick bits of cotton to represent the wool. The children will enjoy taking these home to use for a Christmas tree decoration.

Lesson Story:

The Shepherds and the Angels.

THE LITTLE LORD JESUS IN A STRANGE HOME

Lesson 11. For December 15, 1940

Songs:

The children's choice.

Prayer:

Give thanks for this happy season. A time to show in a special way, the love we have for everyone.

Song Practice:

If there are any little ones who can sing alone, a Christmas song, have them do so.

Rest Exercise:

The motion song, "Here's a Ball for Baby" and "Here's the Baby's Hammer", etc., correlated with the Christmas gift idea.

Lesson Enrichment:

Review the first lesson of the month. "The First Christmas Secret." Talk about the preparation that needs to be made for the coming of a baby into the home. Clothes must be made and a place provided for the little one to sleep, etc.

Lesson Story:

The Little Lord Jesus In a Strange Home.

On a Christmas bell cut from red paper paste a copy of the following verse:

"Better than all the Christmas gifts
Any of us can know
Is the gift of Jesus to the world,
Many, many years ago."

The children may take the bell home and hang it upon the Christmas tree.

CHRISTMAS PROGRAM

For December 22, 1940

If the cradle class children are asked to participate in the program today, the entire group may sing a song they know well.

TINY THOTS FOR TINY TOTS

Merry Christmas, children dear,
Let us be merry all the year.

"Hurrah for Bobby Bumble
Who doesn't mind a tumble,
But up he jumps
And rubs his bumps
And doesn't even grumble."

Come and see, come and see,
How my daddy trims our tree;

First up high, then down low,
I can help him then, you know.

When I see a face look sad
I'll smile, and smile, and make it glad.

"In a manger filled with hay
Our loving brother Jesus lay.
He was so gentle, sweet and mild
I'll try to be like that, dear child."

THE WISE MEN WHO FOLLOWED THE STAR

Lesson 12. For December 29, 1940

Songs:

Again let us enjoy the Christmas songs.

Prayer:**Rest Exercise:**

Let the children talk freely about their new toys and encourage them to show how they move. Show us, Jimmy, how you will ride your tricycle, etc.

Lesson Enrichment:

When the children have discussed their gifts tell them the story of the gifts that the wise men brought to Jesus.

Lesson Story:

The Wise Men Who Followed The Star.

Primary

(Continued from page 474)

suggested a short program of songs, recitations and a Christmas story be given.

A book, "Christmas Recitations and Readings," by Carleton B. Case may be secured from Deseret Book Company, Salt Lake City, Utah. Some very choice readings are included in the book.

Songs:

Appropriate Christmas songs may be found in *Song Stories*, by Patty Hill; *Songs for Little People*, Danielson & Conant; any Christmas Carol book and in *Little Stories In Song*, Deseret Book Store.

A very fine collection of Christmas stories may be found in *Children's Book of Christmas Stories*, Asa Don Dickinson & Ada M. Skinner. This book may be purchased from Deseret Book Store, Salt Lake City, Utah.

NEW YEAR'S DAY PROGRAM

For December 29, 1940

Since on this Sunday all children's thoughts will be on New Year's Day, it would be ad-

visable to prepare a New Year's Day Program. With Sunday so near to this universal holiday, it offers a fine opportunity for the Sunday School to help direct and guide children's thoughts toward the real and beautiful meaning of the day. This may be accomplished by discussions, appropriate stories and poems.

The following are some suggested New Year's Day stories that are suitable for Primary age children:

"The Fairy's New Year Gift," by Emilie Poulsson, *Child's World*.

"The Little Match Girl," by Hans Christian Anderson, in *Stories and Tales*.

"The Twelve Months," by Alexander Chodzko, in *Slav Fairy Tales*.

"The Mail-Coach Passengers," by Hans Christian Anderson, in *Fairy Tales*.

"New Year's Stories," in *Good Stories for Great Holidays*.

The following two poems are loved by all children:

"The New Year," by Dinah Maria Mulock Craik, and "Ring out, Wild Bells," by Alfred Tennyson, in *My Poetry Book*.



The Funny Bone

When thou dost tell another's jest, omit the oaths, which true wit cannot need; pick out the mirth, but not the sin.—George Herbert

A Serious Malady

Mrs. Gabber—I've had such a cold I was unable to speak for three whole days.

Mrs. Blabber—Why, you poor dear! How you must have suffered.

A Good Candidate

Orrin—I think I'll run my wife for Congressman.

Fred—Why?

Orrin—Because she's so good at introducing bills into the house.

Modern Napoleons

"Who's that big pompous fellow with chin whiskers and the protuberant brisket?"

"That's a Napoleon of finance."

"And that theatrical-looking chap?"

"A prominent Napoleon of Managers."

"And that noisy, low-browed individual?"

"A Napoleon of Pugilists."

"And who's the little, quiet fellow in gray?"

"Oh, him? That's Napoleon."

All Arranged

The old couple sat quietly before the fireplace. At length the white-haired husband turned to his wife.

"What are you thinking about, Mary?" he asked.

"Well, John," she replied, "I have been thinking about our long life together, and how it can't go on forever like this, and how soon one of us will have to go."

"Yes," said John, "but there's no use in worrying about it."

"Oh, I wasn't worrying," said Mary, "I was just thinking that when it did happen I'd like to go to California to live."

He Had to be Something

"Little Billy came in one afternoon from an assembly of the children of the neighborhood, with his clothes pierced above and below with a great many holes.

"For Pity's sake!" exclaimed his mother, "What has happened to you?"

"Oh," said Billy, "We've only been playing grocery store, and everybody was something in it. I was the Swiss cheese."

She Was Justified

Gladys—What made Marian so angry at the photographer?

Helen—She found a label that he had stuck on the back of her photo which said: "The original of this picture is carefully preserved."

Foolish Worry

"Captain, I'm so worried! What would happen if this ship struck an iceberg?"

"Madam, the iceberg would go on its way as though nothing had happened."

"Oh, thank you, Captain. I feel so relieved."

Where Was Harold?

Mrs. Jones found Mrs. Smith, the aviator's wife in tears.

"Whatever is the matter, my dear?" asked Mrs. J. anxiously.

"I'm worrying about Harold," said Mrs. Smith. "He's been trying for a week to kill our cat, and as a last resource he took her up in his plane. He said he would take her up two thousand feet and drop her over the side."

"Well, what is there to worry about?"

"Lots!" exclaimed the frantic woman. "Harold isn't home yet and the cat is."

At an amateur show one budding star imitated a well-known actor who had consented to appear at the performance. Afterward the amateur tackled the professional.

"Would you mind telling me what you think of my abilities as shown by my impersonations of you?" he asked.

"Well," said the other cheerfully, "one of us is awful."

Secret Orders

Henpecked tiptoed into the kitchen and quietly tapped the cook on the shoulder.

"The wife's mother is staying with us for a holiday," he said. "Here's a list of her favorite dishes and remember, the first time you serve one of them you're fired. Understand?"

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